

THE ✻ ✻
CHRISTIAN
MOVEMENT
✻ IN THE ✻
JAPANESE
EMPIRE ✻ ✻
1917 ✻ ✻

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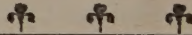
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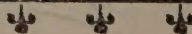
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THE CHRISTIAN MOVEMENT

IN THE
JAPANESE EMPIRE

INCLUDING
KOREA AND FORMOSA

A YEAR BOOK FOR

1917

FIFTEENTH ANNUAL ISSUE

EDWIN TAYLOR IGLEHART
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PREFACE

For the first time in six years the name of John Lincoln Dearing fails to appear on the title page of this book. Though his absence on furlough would have prevented his editing this year's issue, it was the plan of the present editor, in order not to break the continuity of his service, and in order that he might the more naturally take up, on his return, the editorial labors which all recognized as belonging peculiarly to him. He rests from his labors, but his works follow him. Not the least of these is the high standard which this book reached under his editorial guidance, and which it is our aspiration to sustain.

It is impossible to give fitting credit to all those who have contributed to the production of this issue of the CHRISTIAN MOVEMENT. One has but to undertake a compilation of this kind to realize anew the readiness of a large group of busy men and women to respond to new calls willingly and promptly. The editor, in his new responsibility, has met quick co-operation on every hand.

It would be invidious to attempt to single out chapters of special importance in the book. It was at Dr. Dearing's suggestion that special articles on Medical Work and The Woman Movement were obtained. We believe that part IX presents the most comprehensive and able setting forth of social movements in Japan that has yet appeared.

We regret the necessity of having included in the Appendix some items that should have been in the body of the book. Repeated attempts were made to obtain a report from the Russian Orthodox Church, but without success.

The action of the Conference of Federated Missions of Japan recently in appointing a Conference

Statistician seems to be amply justified by the painstaking and accurate work of Rev. E. K. McCord. The tables will be found in the pocket at the back.

Rev. W. G. Cram, who edited the entire Korean section and Mr. Thomas Hobbs who provided the Korean Directory have made this book of special value to all friends of Korea.

It is unnecessary to call attention to the fact that this book is written fresh from title page to Index each year. There is no hold over copy. It is a new survey of a movement that is moving in every part. We venture to think that it fairly depicts the newest phase of all that relates to Christian work in the Empire.

EDWIN T. IGLEHART.

Tokyo, May 11, 1917.

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JAPAN

PART I

GENERAL REVIEW OF THE YEAR

CHAPTER I

GENERAL SURVEY

BY THE EDITOR

It is purposed in this survey to glance rapidly over national events of more than passing importance. Everything that concerns Japan is of interest to those who are working for Christ in this land, and to her multitude of friends in other lands as well. The Christian movement in Japan is not detached from the events of national concern, be they political, economic, financial, social or of any other so called secular nature. It seems wise, therefore, in order to have a background for the Christian activities so fully chronicled throughout the following chapters, to present here a resume of the outstanding events and movements of the year.

Japan has enjoyed a year of tense political excitement, terminating in the resignation of the Okuma ministry, and the formation of a new ministry under Count Terauchi, the nominee of the Elder Statesmen, and who has endeavored to rule the country without a political party behind him. This has brought heated discussion in the Japanese press and in political circles as to the power of the Elder Statesmen, the question of a ministry without parliamentary support, and other interesting problems relating to constitutional government. But we are anticipating ; for reference should be made first of all to an event that stands apart from all political controversy.

On Nov. 3, the birthday of the late
Proclamation of the Emperor, the Proclamation of the Crown
Crown Prince Prince occurred. Hirohito Michi-no-Miya
was born April 29, 1901, and has had such
careful training of body and intellect and morals as should

fit him to wisely rule over the Empire over which he has now been proclaimed Heir Apparent. To the great joy of the people of Japan the present Imperial family is blessed with four sons, of whom Prince Hirohito is the eldest. The ceremonies of installation were conducted according to the old Shinto form, in the privacy of the court. The proclamation was made at the shrines of the Imperial ancestors both in Tokyo and at Ise, and before the mausolea of the first and the last Emperor. It is needless to say that the auspicious occasion was celebrated by none more heartily than by the Christians of the Empire. The question of Shinto rites and the duty of Christians is still a matter of much concern.

Premier Okuma was prominent in the public eye through most of the year. On Jan. 12 an attempt was made to assassinate him with a bomb while returning in his carriage from a function at the palace. Fortunately the Premier was not wounded. It will be remembered that nearly thirty years ago he was crippled for life by a fanatic because of his liberal policies. The perpetrators of the recent crime were brought to justice, and considerable sensation was aroused by the plea of their counsel, the well known Dr. Egi, who claimed that under certain circumstances assassination might be justifiable. The publication of the plea caused the suppression of seven Tokyo dailies, and considerable agitation over the muzzling of the press.

The last constructive act of the Okuma ministry was the agreement with Russia. It is the briefest of Japan's international treaties, transferring a section of the Chinese Eastern Railway to Japan, and providing for greater freedom of activity for Japanese commerce and industry in Russian territories. Since the visit of the Russian Grand Duke a year ago, and even for some time before that Russia and Japan have been drawing closer together. During the year Prince Kanin visited Petrograd and was received with great cordiality. A unit of Red Cross doctors and nurses also served in Russia. Japan

has been devoting all her spare energies to the manufacture of munitions for the Russian armies, to Russia a welcome service, and to Japan a source of unexampled prosperity of a certain kind. It remains to be seen what the effect of the new Russo-Japanese agreement will be upon the enterprises of other nations in China. An aftermath of the agreement was the promotion in the peerage of several statesmen concerned in its negotiations. Count Okuma earned a new honor, long overdue, and is hereafter to be called Marquis Okuma.

In the mind of many friends of Japan
Relations with China the chief weakness of the Okuma ministry was in its handling of affairs relating to China. No doubt Japan feels that her position requires her to manifest the keenest concern in matters that affect China and other oriental neighbors. Her reiterated purpose has been to preserve the peace of the Far East. She has not hesitated to regard China openly as physically weak and unable to protect herself. And in her advice and sometimes in her peremptory demands, she has aroused in China the suspicion that she has something more in mind than the preservation of the integrity of China and the maintenance of the peace of the Far East. Many of Japan's best friends feel that she has not been above censure in her failure to win the confidence of China. The sending of Baron Hayashi as Minister to Peking in July gave promise of more kindly and sympathetic diplomatic treatment. But an incident at Chinchiatun in Mongolia in July threatened to cause a new rupture. Reports as to the actual happenings vary, but there occurred a clash between Japanese police and Chinese soldiers in which a number on both sides lost their lives. Japan made certain demands upon China, which, assuming that the Chinese were the aggressors, were not unreasonable. They were later met by China in a conciliatory spirit, and the incident was closed. Such occurrences are the natural result of frontier conditions, and may be expected to break out at times. The only real cure will be a mutual confidence and respect between the two peoples. It may here be mentioned that the new Terauchi ministry has adopted a very conciliatory

and friendly attitude toward China, and there is every reason to hope that better mutual understanding and appreciation will prepare the way for mutual helpfulness.

The new Factory Law went into effect **New Factory Law** in September. It undertakes to limit hours of labor and place such safeguards as shall conserve the health of the laborers. It is better than no law, but still is far behind the standard of factory laws in western nations. It limits the hours of labor for persons under fifteen and for women, to twelve, but permits various exceptions. It excludes children under twelve from shop-work. But here again it admits of exceptions. The law was passed five years before it went into effect. Even during that short period public sentiment has vastly improved in its attitude toward the rights of labor. It is safe to prophesy that Japan will soon realize the necessity of more strictly conserving the strength of her laborers, more especially her female and youthful workers. In this issue of the **CHRISTIAN MOVEMENT** will be found much excellent material touching upon this subject.

On Oct. 4 Marquis Okuma repaired to **New Government** the palace and tendered his resignation as Premier to the Emperor, at the same time recommending the appointment of Viscount Kato as his successor. The Emperor immediately summoned the Genro or Elder Statesmen of whom there were three living at that time, Prince Yamagata, Prince Oyama, since deceased, and Marquis Matsukata. He also summoned Marquis Saionji, who has lately been reckoned in the group, though not officially designated a Genro. The Emperor asked their views on the matter of the new ministry, and they retired for consultation. They summoned Count Terauchi and inquired if he was prepared to form a ministry. On his replying in the affirmative, they submitted their reply to the Emperor, who thereupon summoned Terauchi and instructed him to form a government. After several days he was able to announce the personnel of his ministry. While it contained some strong men, such as Baron Motono, foreign minister, it from the first met almost

the united opposition of the press of the country, as well as of most of the political parties. What was regarded as a direct snub to Marquis Okuma and to Viscount Kato who would have had Parliament behind him, was also regarded by many as a blow to political progress. The hand of the Genro in the selection of the new Premier was almost universally regarded as a reversal to an old tradition that was supposed to be gradually disappearing. As a matter of fact the Genro have no constitutional place in the government of Japan, but neither is it required in the constitution that the premier or the ministry shall represent the dominant party in Parliament. Terauchi was regarded as the representative of bureaucracy, and when his ministry was announced it was noted that it was composed mostly of men of the Choshu clan and their adherents. It was feared also that with a military man in the place of power there would be martinet government, and possibly mailed fist diplomacy. Happily these prophecies have not found fulfilment, and bid fair never to be fulfilled. Count Terauchi, as Governor General of Chosen, commanded the respect of Japanese, Koreans and foreigners in the peninsula. His administration was military in the nature of the case. But the most decided friend of Korea would speak in terms of praise of the reforms accomplished there. Terauchi carried out Japan's annexation policy in a statesmanlike way. The first months of his administration of affairs in Japan have not justified the fears of his opponents. His attitude toward China has been decidedly friendly, and there has been no sign of military swagger in his government. Of course the opposition is not reconciled, and at the resumption of Parliament forced an issue with the government, whereupon the Premier declared the dissolution of Parliament. The elections will determine whether the ministry can survive, but meanwhile the government can carry out its policies without interference. It is an interesting fact that the Premier, who generally wears a military uniform, appeared in Parliament and addressed it in the conventional frock coat of a civilian.

**New Minister of
Education**

The appointment of the Minister of Education in the new Cabinet was a matter of great interest in missionary circles. Mr. R. Okada, the new minister had been an official in the Department, and had been thought to be not specially friendly toward mission schools. Since his assumption of office, however, in this important branch of the government, he has expressed himself, in private at least, as being not at all unsympathetic toward the work of mission schools. The Christian forces have reason to believe that the path of Christian education is to be beset by even fewer difficulties in the future than in the past.

As indicated above, the "interference" of the Elder Statesmen in the political affairs of Japan has in many quarters been resented. Before the fall of the Okuma ministry the leaders of the three chief political parties issued a manifesto containing the following sentence, "No Elder Statesmen, not being responsible under the constitution, shall be listened to under any circumstances, so that the working of constitutional government may be given full play." It is at the least an interesting fact that Baron Kato, one of the signers of this statement, was the one whom the Elder Statesmen waived aside to make room for the appointment of Count Terauchi. The Elder Statesmen doubtless thought that Terauchi was the strongest man in the Empire, and in that they may be correct. But their willingness to ignore the existence of political parties seems a bit reactionary in this stage of Japan's development. It had been thought that their power was on the wane, but this move upon the part of the three aged men whose record is such a vital part of the story of modern Japan shows that they prefer the old familiar clan system to that of responsibility to Parliament. There are now but two Elder Statesmen surviving, Prince Yamagata is seventy nine, and Marquis Matsukata seventy seven. It had been expected that Marquis Okuma would be added to the venerable group of Genro, but this was not done.

New Policy toward China When Count Terauchi outlined his policies before Parliament, he laid special emphasis upon relations with China. He said, "The Imperial Government is paying particular attention to our relation with China, and I want to assure you that the Government has spared no pains to cultivate neighborly relations with that country. With that object in view and in consideration of the general situation in the Far East, the Government is endeavoring to sweep away all the mists and clouds that have hitherto darkened the path between the two nations and to establish between them relations of mutual trust and confidence, and of mutual help and assistance." Viscount Motono, Foreign Minister, also spoke of Japan's earnest desire for the friendship of China. He promised that the new government would eschew those policies which in the past have earned the suspicion both of China and those powers that are interested in China. He said, "Henceforth Japan will not meddle in party strife in China, but will follow a course that should make China realize the sincerity of Japan and depend on her help and guidance in effecting reforms that will place China among the truly independent and progressive nations of the world." Even should the Terauchi ministry be short-lived, this attitude toward China would be to its everlasting credit.

Financial Conditions The life of Japan was considerably affected during the year by the world war, but in a different way from that of other belligerent nations. Japan still holds Tsingtau, and there have been no developments in that quarter. Her chief contribution during the year has been in the matter of production, mainly of military equipment for the Russian armies. Certain forms of industry have had unprecedented prosperity. The manufacture of arms and ammunition, and of clothing and other provisions, the great boom in the shipping trade that still continues, are building up some vast fortunes, and providing abundant work for every one. It has naturally occasioned a soaring of prices that has brought inconvenience and suffering to many. But Japan is paying her debts, and has been transformed from a

debtor to a creditor nation. In many branches of trade there is war prosperity, but in many parts of the empire there is war adversity, and high prices of commodities have brought hard times. The acute panic which seized the Stock Exchanges at the mention of peace indicated that much of the prosperity represents inflation and is a temporary phenomenon. However the following editorial from the *Japan Advertiser* of Jan. 17, 1917 probably describes the true situation: "Fundamentally, financial and economic conditions in Japan have never been sounder than at present. The wealth and productive capacity of the country have increased enormously. New markets have been opened up and many articles which were formerly imported into Japan are now being successfully manufactured here and are being exported. It is said that there are forty chemicals which prior to the war were imported and which are now manufactured for home consumption and export; and the same condition applies in varying degrees to many other lines. Japan as a belligerent has also benefitted through the lapse of German patent rights." Since the war began, Japan has invested in bonds and treasury notes issued by the Entente Powers the sum of 615,000,000 *yen*. She has paid 163,000,000 *yen* on the principal of her foreign loans, redeemed 30,000,000 *yen* of foreign bonds, loaned 10,000,000 *yen* to China, and increased her specie holdings about 300,000,000 *yen*. These figures reach a grand total of 1,118,531,000 *yen*. This represents only a part of the prosperity that has come to Japan during recent months. The present government is making plans to ensure commercial prosperity after the war stimulus shall have disappeared. A new economic body has been appointed, consisting of four commissions of inquiry. These commissions represent the four government departments of Foreign Affairs, Agriculture and Commerce, Finance, and Communications. The Vice-Minister in each case heads the commission, and many secretaries and scientists will be associated in the investigations.

The Ise

Eighteen years ago a Japanese vessel of 8,000 tons was built in Japanese docks, and this constituted a record. In Novem-

ber 1916 the battleship Ise with a displacement of 31,260 tons was launched in Kobe. The Ise is the largest battleship in the Japanese navy, and everything pertaining to her was made in Japan. This is a cause of just pride to the people of Japan.

An event of the year from the standpoint of Japan's colonial activities was the International Exposition which was opened in Taihoku on April 10, the first one ever held in Formosa. Japan is making a heroic effort to develop this island. The exposition was pronounced a success.

Aviation has been in great favor during the year. The visits of Niles, Art Smith and Miss Stinson proved to be triumphal journeys through the empire. Art Smith, in particular, by his habits and speeches did much to commend clean and upright living to the people. Some progress was made in Japanese aviation, though a sad event occurred in March, when two naval officers fell while engaged in a flight over the city of Tokyo. They crashed to the roof of a house and both were killed.

Athletics Japan is beginning to take a prominent place in athletics. She has quickly adopted western forms of sport. The invasion of American tennis courts by Kumagae was one of the sensations of the sporting season. His gentlemanly and modest manner as well as his remarkable skill commanded the admiration of his foes. American and Japanese college base ball teams also invaded one another's territory during the year. The Far Eastern Olympic games which are to be held in Tokyo in May will doubtless do much to bring China, Japan and the Philippines closer together. Mr. F. H. Brown of the Y.M.C.A. is active in promoting these games. Their influence ought to be wholesome on the youth of Japan.

During the year a number of visitors from abroad received a hearty welcome. Perhaps Sir Rabindranath Tagore was the best known of these. He was accorded a most cordial reception as representing the best of Oriental philosophy and literature. He was considerably lionized,

and his addresses commanded great attention. But when he unsparingly condemned modernism in Japan, and lauded her past rather than her ambitious and hopeful present, he lost his position as prophet of the times, and criticism of his attitude was quite general throughout the press of the country. Baron Shibusawa's visit to America and Judge Gary's visit to Japan were the occasion of many expressions of good will between the business interests of the two nations. The Baron has now retired from active service in the many concerns in which his name has been a synonym for sound and honest business principles. On Nov. 18 Japan and America were brought still more closely together by the inauguration of a wireless telegraph service between Japan and San Francisco via Hawaii. It was the occasion of congratulatory messages between the Emperor of Japan and President Wilson.

The death roll of the year included two of the most active participants in the Russo-Japanese War, Admiral Kamimura, whose fame was next to that of Togo, and Marshal Prince Oyama, who was in command of all the Japanese armies in Manchuria, and later admitted to the inner circle of Elder Statesmen.

The rice crop of the year is the normal basis of prosperity. The crop of 1916 was the greatest in the history of Japan. Prosperity The immense increase in exports also is an indication of the comparative prosperity of a material kind which Japan has enjoyed. Statistical details will be found in the appendix. Altogether it may be said that Japan has been developing her resources and finding a market for them in a remarkable way. The large private gifts made to charity, to education and to civic institutions of many kinds indicate the fact that much of Japan's new-gotten prosperity is being dedicated to service.

CHAPTER II

RELIGIOUS SURVEY

BY THE EDITOR

The former chapter dealt with matters concerning Japan of a non religious character. The present chapter undertakes to survey the religious field. It is perhaps not necessary to do more than present a brief review, for the many chapters following tell the story of the Gospel in Japan in a comprehensive way, and with the authority of those who know. The Editor has no desire to anticipate the treasures that others have provided in the pages that follow. But to the student of Missions these paragraphs may well form an introduction to the main articles in this issue.

Shinto and Shrines

The past year has been a year of religious activity in Japan. Our thought mainly concerns the progress of the Gospel of Christ, but in Japan, as a corollary to the Christian movement there must be made some mention of activity in the circles of Shintoism and Buddhism. As has frequently been noted, to most educated people in Japan Shintoism is a refined form of patriotism, and the so-called worship of ancestors does not mean much more than the veneration we accord to the memory of our great dead in the West. To a multitude of the people, however, Shintoism is a religion, and the spirits of the dead are deified. The Bureau of Shrines in the Home Department gave out recently a statement which is in part as follows: "Whatever ideas or beliefs the people may have, the government does not look upon the shrines as being religious in nature. However desirable it may be for people gradually to return to the former ideas and interpretations regarding the shrines, at the present time the government

has no thought of doing anything to bring this about. The government simply encourages respect for shrines and believes that shrines may be revered and supported by those who have faith in any religion without conflict or inconvenience. Whatever opinion may be held as to what should be done regarding the religious attitude toward the shrines the government will maintain a neutral position, on the ground that religious belief should be free." There has seemed to be in recent years a tendency to encourage visits to the shrines and observance of Shinto rites. While the Christian leaders of Japan have not declared themselves officially there seems to be a general opinion that Christians may, with a clear conscience, pay respect to the spirits of the past, but may not share directly in Shinto rites.

Buddhist leaders have been much agitated by the increasingly favorable official attitude toward Shintoism. They are also convinced that to rival the wholesome results of Christian evangelism Buddhism must bestir itself and adopt a new spirit and new methods. In August a movement was set on foot to unite fifty six different sects of Buddhism in Japan in an organization known as "The Buddhist Association for the Protection of Japan." The object of the organization was stated to be "to promulgate the great doctrine of respect for the Imperial house and guardianship of the nation, to seek to promote the spirit of national unity, to further the work of saving souls and benefitting the people, and, by means of the United Buddhists' Association, to seek within the nation greater living in the light and mercy of Buddha, and to cause the beauty of our country to be realized among all people, and the glory of our country to shine forth and the prestige of the Imperial house to flourish." In view of Buddhist concern over the special recognition of Shintoism by the government Christian observers are probably justified in believing that this new organization is an attempt to bring Buddhism back into more intimate relation to the state. There is a strong suspicion that it is an association for the protection of Buddhism rather than Japan. One of its set purposes

is the establishment of a Central Tabernacle in Tokyo. Christianity has two such institutions in the capital, and here again we see Buddhist imitation of Christian methods. Perhaps the most interesting example of such emulation is to be seen in Buddhist Sunday Schools, their organization, methods, literature, hymns and propaganda, borrowed without blush from our Sunday School work in Japan. Unquestionably Buddhism is stirred by Shinto revival on one hand and Christian aggressiveness and success on the other.

**Evangelistic
Campaign**

Turning to Christian activities we need not trespass upon the territory of Dr. Fulton in his introductory chapter in the section on Missions and Churches and the wealth of information he has gathered into that section or on that of Dr. McKenzie in the chapter on the United Evangelistic Campaign. It has been a year of aggressive evangelism. The three year campaign is closing as we go to press, and in many ways may be said to have surpassed the hopes and faith of those who planned it. While it has not brought a great tide of believers into Christianity, still it has raised up inquirers by the thousands in many places. It has created a spirit of harmony and cooperation among the various churches. It has been a movement directed and conducted very largely by Japanese leaders. It has caused many of our consecrated laymen to find themselves, and devote much of their time to evangelism. It has brought Christians to their knees in a remarkable way. The sunrise prayer meetings in Tokyo were seasons of great spiritual power. The plan of newspaper evangelism presented the message through the daily press to hundreds of thousands who would otherwise have no definite notion of the message of the Gospel. In city and town and country this campaign has done much to remove the ancient prejudice against Christianity and the present prejudice against a "foreign religion." The campaign leaves a heavy burden of responsibility upon the Churches, for the gathering and raising of inquirers by strong preaching is only the beginning of the work. Pastors and Churches must conserve this work, and nourish the young converts in working out their salvation. The Continuation Committee is concerned that the good

results of the campaign should be conserved and built upon, and is busy in plans for post campaign activity.

While no one can affirm that one form of evangelistic work is more valuable or necessary than another the relative merits of city and country work very naturally

become objects of discussion. While each has its advocates among the missionaries all agree that both city and country must be evangelized before Japan shall be won. Because of the laws of extra-territoriality Christian missions began in the large cities, and most of their work was done there for forty years. In recent years however there has been a strong impression that the great neglected country districts must have their chance. The Committee on Survey and Occupation has done most effective work year after year in presenting the actual conditions and needs of the rural districts, comprising perhaps eighty per cent of the entire population. Missions have been putting forces into these rural fields with gratifying results, and there is no disposition to do other than advance. During the past year, however, special interest has been aroused in the evangelism of the great cities. As most mission schools are in the large cities the missionaries engaged in that form of work are credited to the cities, but as a matter of fact few of them are doing what is really city evangelism. The investigations made during recent months by Mr. J. Merle Davis of the Tokyo Y. M. C. A., for instance, indicate that while the city of Tokyo seems to be well provided with missionaries the great eastern section of the city containing 960,000 people has no resident missionary and only twelve Japanese pastors. In connection with city evangelism there has been brought to the front through Mr. Davis' investigations something of the terrible social needs of the dense mass of population in these congested sections of the great city. They need the gospel message, and they need gospel sympathy, better homes, better social environment. Perhaps nowhere in the empire are "the things that accompany salvation" so sorely needed as in these seething submerged masses in the great industrial centers.

Institutional Church The work of the Central Baptist Tabernacle in Tokyo is one of the bright pages in the record of the year. Dedicated in January it has already more than justified the hopes of its founders. An evangelistic, educational and social program is being carried out with most heartening results. Work among many classes, old and young, men and women, helping them to become fit members of a renewed social order, is the mission of a strong corps under the lead of Mr. Axling. The great work of the Salvation Army in social evangelism continues, and many other churches and organizations are having success in certain lines, but the Central Tabernacle may lay claim to being the first institutional church in Japan. We are certain that its example must be followed very generally throughout Japan.

Education In many ways 1916 may be regarded as a banner year in the history of educational missions. The growth and development in many mission schools has been remarkable. The gifts to educational work have been unusual. The most noteworthy of these was the gift of a college building to the Aoyama Gakuin by one of its alumni, Mr. Katsuta of Osaka. The building will cost nearly two hundred thousand *yen* when completed. Several other buildings are being erected at this school through the efforts of friends in Japan and America. A new Middle School was opened in April in Fukuoka under the auspices of the Southern Baptist Mission. There seems to be a wholesome life and optimism among the mission schools, and many of them are engaged in campaigns of expansion. But perhaps the most gratifying achievement of the year was the rescue of the Union Christian University plan from the inactive state into which it had seemed to have lapsed. The matter has been seriously taken up again, both in Japan and America, and the plan bids fair to find actual accomplishment in the near future. At the recent meeting of the Conference of Federated Missions hearty support was accorded the plan on the part of the delegates present. The Woman's Christian University plan also reports real

progress.

Christian Literature is more and more proving its right to a high place in the evangelization of Japan. The last meeting of the New Testament revision committee was held recently and the new revision is now coming from the press. It is the product of nearly seven years of faithful labor, and will give a new strength to the mission of the Bible in Japan. The wide distribution of the Bible among the many thousands in the prisons of Japan is told in a subsequent chapter. The report of the Executive Secretary of the Christian Literature Society at the January meeting was one of continued growth and development. The Japanese people are devouring literature, but much of it is of the baser sort, and there has been a sad paucity of religious literature. The Christian Literature Society is doing a work second to none in bringing the knowledge of Christ to the people. Its plan is to translate the best books that command the unanimous approval of the Committee and to encourage the production of original books, chiefly on the part of Japanese writers. The publication of forty million pages during the year, the fourth year of its existence, indicates a strong constitution and promises greater things to come.

Relations with Japanese Brethren The relations between missionaries and their Japanese fellow workers has never been more cordial. The strength of our Japanese co-workers and their ability to take the lead in matters of evangelism and education is a matter of great pride with the missionary body. While **THE CHRISTIAN MOVEMENT IN THE JAPANESE EMPIRE** is the organ of the Conference of Federated Missions, and therefore officially the record of missionary activity, it has no interests that are divorced from the Japanese Christian community. For the first time a Japanese consulting editor has been added to the staff. Very appropriately Mr. Matsuno the secretary of the Federation of Japanese Churches was asked to serve in this capacity, and has kindly done so. The Federation itself in January of this year issued the first number of a Christian Annual in the

Japanese language. It does not undertake to cover the ground of the CHRISTIAN MOVEMENT, but gives a helpful historical sketch of each mission or church, and many statistics regarding their activities. It also furnishes a catalogue of all the Christian churches and preachers, as well as reproduces the missionary list from the pages of the CHRISTIAN MOVEMENT.

The question of the opening of a
Tobita Question licensed quarter in the Tobita section of Osaka to replace a district destroyed by fire has given opportunity for the Christian forces to unite upon this great moral issue, and to prove that moral sentiment may be aroused by Christian influence. The government had already promised the license, so that the matter of preventing the opening of the quarter was complicated. Mr. George Gleason of the Osaka Y.M.C.A. took the lead in opposing the establishment of the licensed section. The great daily papers of Osaka took their stand beside him. It settled down to a contest between the newspapers, the Christian forces, and the better moral element of the community on one side and the politicians and license interests on the other. While no definite satisfaction was given the advocates of morality, still the quarter has not yet been established. The full story appears in a later chapter.

The visits of Dr. F. E. Clark and
Personals Prof. William Adams Brown were of special interest and value to Christian work. The loss of such strong leaders as Dr. Dearing and Mrs. Van Petten and others of the missionary community has been keenly felt, and their places can hardly be filled. Their names are held in grateful remembrance by all, and their works do follow them. The murder of Rev. and Mrs. W. A. F. Campbell of the Canadian Methodist Mission in Karuizawa during the summer startled the country. But it was proved to be the work of a robber, who has since been brought to justice. And while the crime cut off in their early life two promising laborers in the vineyard, and was a most shocking occurrence, it also called attention to the fact that such an

event is of the very rarest occurrence and that life in Japan is most safe in comparison with that in our western countries. There have been substantial additions to our religious forces during the year. Dr. Doremus Scudder resigned the pastorate of the Union Church Honolulu to accept the pulpit of the newly organized Union Church of Tokyo. Bishop Herbert Welch of the Methodist Episcopal Church received appointment to Japan and Korea. Both of these bring ripened Christian experience and scholarship to the service of Japan. A large force of new missionaries came to enlist in His service here, still to win their spurs and do their share in the bringing in of His Kingdom. Surely the light of the Gospel shines brighter and in many more hearts and homes in Japan than it did a year ago.

JAPAN

PART II

ORGANIZATIONS

CHAPTER I

THE FEDERATED MISSIONS

BY JAMES H. PETTEE

Growth Since 1932 The annual meeting of the Federated Missions grows year by year in interest and importance. Beginning fifteen years ago in a small and largely social way it has come to be a yearly clearing house of missionary programs and a power house of union activities. Held in the early days of January it serves to start all Christian workers on the New Year's highway with broad sympathies and far-reaching purposes. Many of the great enterprises of mission work are reviewed and problems discussed from different standpoints. The value of united or federated effort is felt by all.

Dr. Dearing's Testimony To quote from Dr. J. L. Dearing's comments a year ago, words that take on a fuller meaning now than when they were written, as they seem to be his message to us from the spirit world, "The whole missionary enterprise is necessarily becoming more complex and interrelated. Increased efficiency can only be secured at the expense of larger organization. An increasing number of men of spiritual gifts must be set free by their individual missions to serve the entire body and thus duplication of agencies will gradually give way before efficiency of organization." Was Dr. Dearing anticipating some such call might come to him on his return to Japan? Certainly it was in the thought of not a few for him.

General Survey The sessions of the sixteenth annual gathering were held January fourth and fifth of the present year in Ginza Methodist Church Tokyo with 51 delegates and perhaps 100

others in attendance. The conduct of the meeting under Dr. Oltmans chairman and Messrs. Bates and Walvoord, business committee, was markedly efficient, the more than 30 reports and addresses were on a high level, the speaking from the floor with perhaps a single exception was both forceful and courteous, the devotional services conducted by the chairman, Dr. Doremus Scudder and Bishop Welch were peculiarly uplifting, the singing of the male quartet most pleasing and the general spirit of harmony even under trying conditions sane and gratifying. There were tense moments when it was feared the bond that bound the brethren together might break, but it held fast, and a way was found as has been done many times in the history of the Church, of being loyal to the ancient past and yet of holding oneself free to learn the lessons of the recent past and the unknown future.

This conference not being an ecclesiastical body but a federation of churches of various beliefs united for free discussion and purposes of practical Christian service has no creed and no general desire to form one. It lays greater stress on working together harmoniously in the constructive enterprises of the kingdom than seeking for verbal agreement even on great theological doctrines. It is evangelical in spirit and intent, using that term in its most Christian meaning but does not feel that its mission is one of attempting to pass judgment on individual interpretations of either doctrinal or ecclesiastical formularies. In order to allay suspicion however in connection with an occurrence which was only remotely related to the Federated Missions and never ought to have been made a test of its soundness of faith, and to hold some of its members who contemplated withdrawal from the Federation, the conference consented without a dissenting voice to allow the insertion of a verse of Scripture, Titus II. 13, as a footnote to the constitution. It is earnestly to be hoped that this disturbing question which for two years has threatened to disrupt our organization has been disposed of and that with united front the body may now go forward against some of its real and not merely imaginary op-

ponents, assured anew that loyalty and charity may and should walk together following the banner of our divine Lord.

**A Christian
University**

Under the leadership of Dr. Schneder through his strong report on the subject, ably second by Dr. Berry and others, the matter of a union Christian University of highest grade received full attention and an almost unanimous approval. There was no dissent as to the value and need of higher education under Christian auspices but there was some difference of opinion as to whether the Conference itself or even Mission Boards located in America or Europe could successfully assume responsibility for the establishment and conduct of such an institution in Japan, but after a spirited discussion which resulted in an interpretative amendment calling the attention of supporters abroad to the desirability of planning to pass over the instruction, administration and support of the institution to Japanese as rapidly as conditions here permit, the two resolutions, one addressed to the Missions and one to the New York Joint Committee of Boards on this matter, in favor of the speedy establishment of a union Christian University were adopted with great enthusiasm. May the money be forthcoming in the near future.

Breaking Records One of the most vigorous children of the Federated Missions in Japan is its Christian Literature Society, which last year surpassed all previous records by publishing forty million pages as against thirty millions the preceding twelve-month. The only thing that seems to stand in the way of further greater progress especially in the matter of publishing large books which necessarily lock up much capital is a lack of funds, but it is encouraging that the society's receipts for the past year totalled 24,000 *yen*, of which nearly one half came from sales and an equal amount from Mission grants or private contributions, these last from St. Louis friends of Secretary Wainwright.

Social Welfare This committee, through its chairman Mr. Gleason, submitted a printed composite report supplemented by a verbal

one which was well nigh ideal in its grouping of interesting information on all sorts of social matters, and in its stimulating suggestions along nine lines of activity to which Christians should address themselves for the betterment of Japanese mankind.

The conference showed a well-balanced mind in its variety of subjects discussed, its attitude toward enlargement and progress, its decisions reached on disputed points and its true brotherhood of spirit. It did more than mark time and review the work of the past twelve months. It showed that the Federated Missions are alive to their opportunities. They do not, we regret to admit, include all of the forces interested in the Christian movement in Japan but they are a comprehensive reflection of that movement and show conclusively that "the King's army is marching on."

CHAPTER II

FEDERATION OF CHURCHES OF JAPAN

BY K. MATSUNO

Annual Meeting The fifth Annual Meeting of the Federation of Churches was held at the Y. M. C. A. Tokyo, April 12, 1916.

There were seventy one members present, and it was a very successful meeting. President K. Kozaki was chairman of the meeting. Drs. Oltmans and Dearing brought greetings from the Conference of Federated Missions. The reports of the Secretary and Treasurer were received, and various items of business considered.

Officers and Committees The new President is Rev. K. Ibuka, D.D. of Meiji Gakuin. The Vice-Presidents are Rev. K. Kozaki of Reinanzaka Church, and Bishop Y. Hiraiwa of the

Japan Methodist Church. Two Secretaries, two Treasurers, and eleven members for the Executive Committee were also chosen. A committee of seven was appointed to consider the proposed government religious regulations. Another committee of five was chosen to prepare an annual report of Christian work in Japan.

Discussions Among various matters discussed were the United Evangelistic Campaign soon to come to a close, the attitude of Christianity toward the worship of ancestors in Japan, the proposed religious regulations, and other related subjects.

The 1917 annual meeting will be held at the Y. M. C. A. Tokyo, on April 10th.

Christian Burial During the year the Federation has been active in several lines, besides the regular work of the evangelistic campaign.

The matter of Christian burial in Buddhist cemeteries became acute in some places, because of the refusal of priests to permit the interment of Christians in some places where there was no other available burial ground. On June 15 Messrs. Matsuno and Miyakoshi as a committee visited the Home Department to make complaint. The Home Department refused to interfere in the matter, but urged that an understanding be reached with the Buddhist authorities, and also advised that, as far as possible, burial grounds be established that should be open to all.

At the annual meeting a resolution was passed condemning the setting apart of the Tobita District of Osaka as a licensed quarter, as being contrary to public morals and education. On June 28th President Ibuka visited the Premier, Marquis Okuma, Minister of Education Takata, and Home Minister Ichiki, and informed them of the resolution passed.

In regard to the proposed regulations of the government regarding religion, Y. Saeki was appointed to investigate such matters in foreign countries, as well as in Japan.

On Nov. 3, the day of the Proclamation of the Crown Prince, President Ibuka went to the Imperial Household Department to represent the Federation. On the afternoon of the same day a public congratulatory meeting was held in conjunction with the Conference of Federated Missions, in Tokyo. It was an impressive and well attended meeting.

Secretary Matsuno was sent late in the year in the interest of the United Evangelistic Campaign to hold services for Japanese in Tientsin, Tsingtau and Shanghai. On the way he was commissioned to investigate Japanese work in Korea, Manchuria and China, and spent one month in making a thorough survey of the situation.

**Annual Report
Published**

In Jan. 1917 appeared the first CHRISTIAN MOVEMENT in Japanese. The Continuation Committee contributed 300 *Yen* toward the expense of publication. This was about half the total expense. A committee of the Federation of Churches published it, and it will fill a felt want in Japan. It is called the KIRISUTOKYO NENKWAN, or CHRISTIAN ANNUAL.

CHAPTER III

THE JAPAN CONTINUATION COMMITTEE

BY G. M. FISHER

The Continuation Committee has quietly and steadily pursued its way.

Annual Meeting The Annual Meeting held October 20th and 21st was largely attended and was distinguished by the setting apart for the first time of periods for the discussion of some important topic and for united devotions, an innovation which was heartily approved by all. The topic chosen for discussion was "After the Evangelistic Campaign—What?" which was presented by Pastors Uemura and Miyagawa and Dr. Wainright. One outgrowth of the discussion was the creation of a Committee on Cooperative Evangelism which will attempt to conserve the results of the three year campaign and in appropriate ways to stimulate and serve cooperative evangelism.

Commission on Social Conditions The Commission on Social Conditions has translated Dr. Simon Flexner's standard work, "Prostitution in Europe," toward the publication of which the Commission secured \$250 from the American Bureau of Social Hygiene. This volume by a scientific authority will give support and impetus to the purity campaign now in progress in various cities. The Commission will next investigate the condition of apprentices, a needy class who have been generally overlooked. In cooperation with the Hakujuji Kai (White Cross Society) a pamphlet on tuberculosis has been prepared especially for circulation among Christians and will soon be published by that Society.

The sub-committee for the study of Mission Finances

presented a report bristling with suggestions. In harmony with its policy of serving existing agencies but not attempting to do their work, this report will be referred to the Executive of the Federated Missions for such further study and application as they may deem best.

**Relations with
China Committee**

Hitherto the Continuation Committees in China and Japan have had no direct relations; hence the decision of the Japan Continuation Committee to send a deputation of three or more persons to the annual meeting of the China Committee next April is significant. It is a strange and humiliating fact that although the political and commercial relations between Japan and China have been constantly growing more intimate and important, yet the Christian bodies in the two countries have hitherto ignored one another. It is hoped that this deputation will be only the first step in knitting together the Christians of the two countries in bonds of mutual respect and fellowship and, where possible, actual cooperation.

The Continuation Committee has considered it an honour to be able to aid in launching the recently issued Christian Year Book by a grant of ¥300. It also looks forward with pleasure to closer cooperation with the Federated Missions by virtue of sharing an office with them in the new National Y.M.C.A. Office Building in Misaki Cho.

**Evangelistic
Campaign**

The completion of the United Evangelistic Campaign, which was initiated by the Japan Continuation Committee and later made autonomous, has suggested to some the question whether the Continuation Committee would still be greatly needed. The frank discussion of this question by both Japanese and missionary leaders has made it clear that so long as there is no other body which unites both missionaries and Japanese on equal terms and co-ordinates the Federated churches and the Federated Missions, so long will the Continuation Committee be vital to the Christian movement in the Japanese Empire.

JAPAN

PART III

MISSIONS AND CHURCHES

CHAPTER I

INTRODUCTION

BY G. W. FULTON

It is again a pleasure to present to the Christian public the reports of the various Churches and Missions. While it is true that there is a good deal of sameness about such reports from year to year, yet all living work means growth, and if one is careful to seek the developments of each year, they will be found along certain distinctive lines, and the value of the reports largely consists in their ability to reveal the distinctive features of that growth for the year under consideration. It is expected that the different bodies present to their own constituencies, through other channels, reports of their work in very much greater detail, while the aim of this section of the CHRISTIAN MOVEMENT is to present to the general reader merely a bird's eye view of the work of the year in such a way as to convey to him some impression of what has really been accomplished for the Kingdom of God by the different bodies at work in Japan.

In this chapter last year, the writer attempted to set forth the leading features of the work, as they were impressed upon him by a careful perusal of all the reports. In thus noting more particularly the things that were most commonly emphasized, or what appeared most striking, he hoped to aid readers to a more intelligent and sympathetic knowledge of the situation in Japan, as well as prepare them for reading with greater interest the reports to follow. He ventures to undertake the same course again this year with an identical purpose in view.

Effect of War times 1. In view of the prolongation of the war, it might be anticipated that some Missions would seriously suffer financially, and considerable retrenchment would be necessary. This has not been the case apparently, and Missions from the countries at war have intimated that their supporters are loyally standing by them, in some instances with increased contributions. At the same time many of the American Missions appear to have been able to strengthen their work with improved or enlarged material equipment, and to make some advance toward new undertakings.

Building Operations 2. It is rare to have building operations spoken of so frequently as has been the case in this year's reports. Either the buildings are already up, or are in process, or the appropriation has been made for them. There are school buildings, dormitories, kindergartens, residences, churches, hospitals. The churches seem to predominate, and apparently a new day is coming to the Japanese Christians in this respect. It is gratifying also to note that the Christians themselves in a number of places are providing their own houses of worship, or giving generously toward them. Perhaps at this stage of the work no greater benefit can be conferred than by dotting the country over with convenient and respectable houses of worship, and the ideal is attained where the Christians themselves take the first steps and give to their utmost toward this object.

Recognition of Responsibility 3. A number of the reports also refer to the fact that Christians are coming to a new recognition of their responsibility for evangelization. Individuals are undertaking to provide places for aggressive work, or the funds for conducting the same. They are also willing themselves to engage in such work. And even non-Christians, recognizing the value of different forms of Christian effort, are beginning to give freely and liberally toward it. His Majesty the Emperor also by his gift of 50,000 *yen* toward the building fund of St. Luke's Hospital has again shown

marked favor toward a special department of Christian endeavor.

4. There are many tokens that Sunday School work is at last coming to its own in Japan. Very large numbers of children are already under instruction either on Sunday or on week days throughout the country. Many of the pastors and churches are waking up to the needs of this form of work, and the institutes and courses of training carried out in different places promise much for the future. A good beginning has been made in the preparation of graded lessons, which are to be completed the coming year, enabling Christian workers to arrange for systematic and progressive work for the Sunday Schools in their charge. The remarkable step of the Buddhists in organizing Sunday Schools the past year so extensively will be an inspiration to Christians to put forth redoubled efforts to save the children of Japan for Christ and His church.

5. Another form of work for children that has made remarkable progress in Japan in recent years is that of the kindergarten. The past year has witnessed its reasonable share of development, and a large majority of the reports mention this work very favorably. The number of children registered in the Christian kindergartens of Japan will total at least 8,000, and possibly more than that number. The total number of Christian kindergartens given in the report of the Kindergarten Union is 167, of which number 15 came into existence in 1916. Besides there are probably some that have not reported. It is not difficult to imagine the bearing of this rapidly growing work, together with all the lines of endeavor associated with it, upon the future Christianization of the country.

6. Social, industrial and benevolent operations appear frequently in the reports of the year, and there is a great deal that is actually known to the writer that does not appear. Among the more prominent forms of effort may be mentioned work for lepers, orphans, consumptives,

discharged prisoners, factory employees, rescued prostitutes, the very poor etc. Quite a number of hostels are maintained for young people of both sexes, and much effort is being put forth looking toward a pure and temperate national life. In particular the Christians of Osaka, supported by their fellows throughout Japan, have waged a fierce battle against the establishing of a new prostitute quarter in that city, the issue of which is as yet not definitely known.

7. In the field of secondary and higher education, the standard of previous years has been maintained, and in a number of schools surpassed. The reports show a growing constituency and an enlarged attendance. The schools are being improved in equipment and grade. There is evident a growing determination to keep the schools up to the highest standard of excellence, thus overcoming the handicap of being outside the government system, as most of them are. The perfecting of plans for the establishing of a union Girls College is one of the triumphs of the year. A half dozen denominations have united in the institution, and doubtless others will join. The Trustees are already at work, and preparations are being made for a tentative beginning from the coming April. The Men's University scheme is not so far advanced, but it too has not lost hope, and is one of the supreme needs of the educational work in this country.

8. In the realm of direct evangelism, the results are apparently very gratifying. The National Campaign has continued its third year's work with unchanging success, and in addition Evangelist Kanamori has conducted meetings in several sections of the country securing results perhaps unparalleled in the Christian work of this country. Sapporo reports above 1,200, and Nagano 1,800 decisions, with large numbers of baptisms as the fruit of this work. Also from Loo Choo, Chosen and Manchuria unprecedented additions to the churches are reported. The Dairen church alone has added 246 members during the year, a hitherto unattained record in Japanese work. The

increased numbers coming into the churches are doubtless the ingathering of the special efforts of the past three years, and the good work will go on. Several of the reports mention special outdoor work, or tent evangelism, indicating that Christian workers are becoming more and more aggressive in their attack upon the strongholds of indifference and opposition. The village population is being reached in this way. Altogether the past year has witnessed little to discourage, and much to encourage us in the fulfilment of our mission to make disciples of the people of Japan.

CHAPTER II

THE ANGLICAN GROUP

I.—THE NIPPON SEIKOKWAI

By J. T. IMAI

A matter of special interest for the **Triennial Synod** *Nippon Sei Kokwai* in 1917 will be the Twelfth Tri annual General Synod which is to be convened in Tokyo during the first week in May. It is too early yet to speculate upon any of the results of the Convocation. But it is possible that it will have to consider, among many subjects which concern the peace and the progress of the whole Church which is at present divided under seven missionary Jurisdictions each with its own Bishop, some such resolutions as follows:—

I. THE JAPANESE EPISCOPACY

The Church is already provided with a **Japanese Bishop** canon on this subject as to the order of procedure of electing to such an office when any portion of the Church is qualified, according to the same canon, to establish a diocese of its own. The Church is slowly but steadily adding to the fund to meet the stipend of a Bishop who is to be supported by the Church, independent of foreign help. But the conditions required are such as to place the date of the realization of this object at some considerable distance. And it is felt by many that the Church by her own nature cannot be truly Japanese till she has at least one Japanese Bishop, and that some steps should be taken to attain the object sooner, and if possible put the hopes of the Church on a better basis. It will not therefore be surprising if one or

more changes in the canon should be proposed at the coming General Synod.

2. THE REVISION OF THE RULES OF ORDER OF THE GENERAL SYNOD

It is hoped that the rules which have remained the same since the First General Synod will be revised. Hitherto Bishops have sat together with the clerical and lay delegates, and all were one body except in voting, the Bishops voting separate from the rest. They will be asked to form a separate body as the Upper House of the General Synod. This again is only in the air and cannot become a fact until the Synod decides in favour of such development.

3. THE CHILDREN'S HYMNAL

The *Nippon Sei Kokwai* is provided with an official hymnal called *Kokin Seikashu* (Hymns New and Old) which contains 100 hymns in common with the *Sambika* (The Hymn book of the Free Churches in Japan). But the last two General Synods considered the need of a special hymnal for the use of children, and the committee elected by the Synod is now ready to present a book with about 100 hymns for children. Some of these hymns are taken from the *Kokin Seikashu* but there are many original or newly translated hymns in different grades of words and styles to meet the need of children of different ages for use in Divine Worship, Sunday Schools, and on other occasions. It is hoped that the General Synod will accept and authorize it as the official hymnal for the children of the *Sei Kokwai*. It is however intended to publish the book even in case of its not being accepted officially. This hymnal it is hoped will satisfy a want which is felt everywhere in the Church.

An event of interest in the past year was the building and opening of the new Church in Taihoku. The missions in the Island of Taiwan are undertaken by the *Nippon Sei*

Kokwai as her own and are independent of the foreign missionary grants, and though the new Church in Taihoku has still some debt to be paid off, it is the result of the united efforts of the Japanese members of the Church.

Another event of general interest is the Red Cross Symbol official reply given to the *Nippon Sei Kokwai* Central Executive Board (by the Home Office) on the use of the Red Cross as a Christian symbol on lanterns etc ; etc. An act of March 7th of the Second Year of Taisho (1913) prohibited the unlawful use of the red cross on a white ground. This caused the police authorities in some parts of Japan to prohibit the use of lanterns with the Cross printed in red for preaching and other Church purposes. But after official consultations of the Home, Army and Navy Offices it was agreed that the Latin Cross i.e. the cross "longer in the lower part" in red is not included in the edict. This official reply thus allows the Cross of this particular shape in red to be used by Christians without hindrance.

II.—AMERICAN EPISCOPAL MISSION

A.—DISTRICT OF TOKYO

BY J. ARMISTEAD WELBURN

One of the accomplishments of the year 1916 in this Mission was the completion of the Church of the Transfiguration at Nikko, which result was almost entirely due to the energy of one person, Miss Irene P. Mann. The church was consecrated August 6. It cost for land and building 16,000 *yen*, is built of stone from the neighbourhood, fitted with many memorials, and ranks as one of the most beautiful churches in Japan. The church will worthily testify to the Christian faith in one of their sacred spots much frequented by the Japanese, and will also minister to the many foreigners who go to Nikko.

During September there were special evangelistic meetings all through the northern districts attended by large audiences.

Retreats

A feature of the last few years has been the *Shūyōkwai* for clergy and Catechists. It meets for two or three days. There are religious services and addresses, and the men in lonely places much appreciate the fellowship, as well as the spiritual and intellectual stimulus afforded. The meeting last year was held at Dzushi with an attendance of fifty.

St. Luke's Hospital

The fund of 1,000,000 *yen* needed for the new St. Luke's International Hospital has been completed. Of this sum 150,000 *yen* was subscribed in Japan, 50,000 being given by His Majesty, the Emperor. The designs for the hospital are now in the hands of an expert hospital construction firm in New York for comment and criticism. Several pieces of land are under consideration for the site.

The hospital has now 3 foreign and 21 Japanese doctors, 50 nurses, 65 beds, of which 26 are charity and 20 half-charity. The charity clinic has 150 patients daily, the full capacity of the present institution.

St. Paul's College

St. Paul's College has 130 students, 19 being candidates for the ministry, and 19 graduating in March, 1917. In the middle school there are 570 boys, 90 graduating in March. There are 50 boys in the dormitory and 60 to 70 Christians in the school. Religious work continues as previously reported.

St. Margaret's School

St. Margaret's School has 252 girls enrolled, of which number 25 are Christians. A large proportion of the teachers are Christians, 17 out of a faculty of 25.

The missionary activities of the school are numerous and varied. Once a week practically the whole school attends a voluntary religious meeting during the noon hour when Christian talks are given by different speakers. There is a voluntary Bible class for teachers

only, organized at the request of the non-Christian members of the faculty. Besides the weekly religious meetings mentioned above, weekly Bible classes are held at noon, which are wholly voluntary but which all the students attend. There are 11 of these classes.

The spirit of giving which is inculcated resulted in the sending of 115 *yen* from the students to the Belgian Children's Christmas Fund. The Junior Auxiliary, a missionary organization, meets in the dormitory once a week "to work for others." Last year they made 50 scarfs, sent to the British Red Cross, and 3 dozen baby's kimono for the Belgian Relief Fund.

B.—DIOCESE OF KYOTO

By J. J. CHAPMAN

There have been no great changes in
General Conditions the work of the Diocese during the year 1916. There is no remarkable progress in any one direction to report, nor has there, on the other hand, been any back-stepping or even marking time. There is a progress, slow and steady, we think, in all lines of work; and on the part of the people in the country districts something more than a tolerance, even a real desire to know and maybe *try* Christianity. The members of the Church, too, as they get trained in the faith, seem to realize their responsibility as parts of a whole, members of the Body of Christ. They even seem to realize their responsibility in the matter of self-support, for it is a constant source of conferences and an ever-present problem; but as far as actual realizations are concerned, self support seems to be our great "stone of stumbling." * Six years ago a writer in the CHRISTIAN MOVEMENT said: "Some twenty years ago the writer was told by a Japanese that the *Nippon Sei Kokwai* had been likened to an elephant—slow and heavy in movement, but in its onward progress through the forest, irresistible." We know that it is slow in developing self-support and we hope that the other half of the simile is equally as true in that respect.

Field and Forces The Diocese of Kyoto embraces the prefectures of Toyama, Ishikawa, Fukui, Shiga, Mie, Nara, Wakayama, and the urban prefecture of Kyoto and part of that of Osaka. The population is about six million. We have at the present time on the field a foreign force of five clergymen, one layman, and ten single ladies, a total of sixteen. Counting wives, absentees in Tokyo studying the language, those on furlough and those retired from active service there are 38 foreigners connected with the Diocese. The native force includes 23 clergymen (one of whom is studying in America), 29 catechists (three studying in America), and twenty-one Bible-women,—a total of 73 workers.

Strength of Church The report for 31 Dec. 1915 gave Kyoto as having 3086 members, 1767 of whom are communicants, or "full members" and 1319 are "baptized only." Of that total of 1767 communicants only 1196 had communicated that year. Why the remaining 571 did not come to Holy Communion during the year is a question for the priests-in-charge to answer, and reveals a state of affairs that needs to be remedied. And this "pastoring the flock" is gradually getting to be recognized as of more importance than the hasty bringing in of new members to the fold. This last figure, the 1196 who communicated in 1915 is taken as the index of the actual strength of the Church and is used in apportioning any assessments to the various congregations.

Contributions The total contributions for all purposes that year were 10,781 *yen*. The Diocese disbursed 432 *yen* to the *Dendo Kyoku* for the missionary work of the *Sei Kokwai* in the Missionary District of Formosa. In 1915 Kyoto averaged a contribution of 9.06 *yen* per actual communicant, which was a higher average than in any Diocese except Hokkaido. Kyoto has always stood at or near the top of the list of the Dioceses of the *Sei Kokwai* in the matter of proportionate giving.

Bishop Absent Bishop Tucker has been absent in America since June 1916, attending the General Convention which met at St. Louis in October, and speaking in the interests of Japan and the missionary cause of the East. He has been successful in raising funds for the enlargement of the *Heian Jo Gakko*, Kyoto, and this school will hereafter be able to take the position it ought to in the scheme of Christian education in the Diocese.

This year, 25 March, marks the fifth anniversary of the elevation of Bishop Tucker to the Episcopate.

New Missionaries We have added the following new missionaries to the staff of the Diocese during the year past:—Rev. Frank Dean Gifford, Miss Marietta Ambler, Miss Dorothy Norton, and Miss Mary Matthews, all of whom are now engaged in the study of the language.

III.—CHURCH MISSIONARY SOCIETY

A.—HOKKAIDO MISSION

BY D. M. LANG

Conditions have not changed materially during the year, and the reader is referred to the report contained in *THE CHRISTIAN MOVEMENT* for 1916.

B.—CENTRAL JAPAN MISSION

BY J. C. MANN

General As regards activities and sphere of work the reports made for the past two issues of *THE CHRISTIAN MOVEMENT* hold good, with some exceptions for the year 1916.

Changes It is many years since the mission established its headquarters in the Concession at Osaka but the growth of

the city since that time has gradually made the locality less suitable for missionary work. A good part of the original property has already been sold and now the time has come for the Poole Girls' School, long housed on the Concession, to move to the (present) outskirts of the city. It is hoped that the move may affect the school only in the way of increased usefulness.

Funds Once again we have to acknowledge the good hand of God upon us in the sufficiency bestowed for the year's need.

The supporters of British missionary societies seem to be resolved that, God helping them, they will not allow the financial claims of the war to hinder the greater warfare. The latest returns show an actual increase in the total income of all societies as compared with the previous twelve months. The C. M. S. ended its financial year with a balance available for the part reduction of a previous deficit. In the mission the greatest care and economy have been exercised, but little, if any work has been abandoned for want of funds.

Missionary Staff The war has affected the staff more seriously. With several men on continued military service as chaplains, the number in the mission remains very small, and a heavy share of duties falls to each missionary. At the same time there is a necessary and natural development of policy in the direction of relegating responsibility to Japanese fellow-workers, with mutually happy results.

Japanese Staff The work is considerably handicapped by the lack of suitable workers, both men and women. Marriage has claimed some of the latter; death and retirement several of the former. A more vigorous work would, doubtless, produce more workers; but workers are needed for the vigorous work. Is there any escape from this "vicious circle" except along the line of greater eagerness, devotion and trustfulness on the part of those already called?

C.—KIUSHIU MISSION

BY JAMES HIND

As stated in the Report a year ago the C.M.S. work in Kiushiu is entirely evangelistic, and the results do not call for much special notice.

Opportunities The encouraging conditions in Kagoshima are the chief feature of the work in 1916.

Improvement has been seen at Nagasaki and an unusual opportunity for new work has presented itself at Minamata in Kumamoto Prefecture. The rapid development of factories in the Kokura district and consequent growth in population in the congeries of towns there constitutes a distinct call for extra effort. With Yawata becoming a city (*shi*) on March 1st there will be a unique case of a group of four cities within a line of 11 miles, linked up by an electric tramway, and smaller towns in between and around.

Self Support A great step forward has been made in the way of self support, three churches in the Oita and Kokura districts having decided to pay about a fifth of their pastor's salary, and it is hoped that one or two more may do so immediately.

IV.—THE MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA

BY BISHOP HAMILTON

Staff Our Canadian staff was increased, war notwithstanding, by the coming to Japan of Rev. P. C. Powles and Mrs. Powles of Montreal, who are now at the Language School in Tokyo, our Mission's first students there. Our Japanese staff has kept to its old number, and its increase is our first need.

Material Equipment Material equipment was improved during the year by the addition, by purchase or construction, of five church buildings so that most of our congregations have now permanent homes of their own. Sixteen of these congregations pay into the Diocesan Pastorate Fund, and one of them, St. John's Nagoya, has become self-supporting with a Japanese pastor in full orders.

Membershp Statistics at the end of the year show very little change in the aggregate number of Christians and Communicants even though more than one hundred were baptized during the year and ninety-three confirmed.

Increased Interest Interest in Christianity however shows a decided increase judging by an addition of more than six hundred to our Sunday School enrolment, and by the much larger number of listeners and inquirers, more especially in Shinshiu and Echigo. The latter province is a hard one to influence though its people become staunch Christians when once really converted — one of our evangelists, the only Christian worker among thirty thousand people in one of the corners of Echigo, worked zealously for more than three years before results were seen in baptisms — two young farmers were baptized in his field in November ; but then, as so often happens in Japan, he was soon after left alone once more by these two men moving to Tokyo, one to join the Imperial Guards and the other for education.

Cheering Evidences It is cheering to note some of the evidences that Japanese Christianity is finding itself and becoming self-propagating. One of our inquirers, a ship-owner in Niigata, has given the Church a Mission Hall on the main street of that city, paying the rent and all running expenses out of his own pocket. One of our Christians, a newspaper man, opened a Mission Hall in the busiest part of Nagoya, raising the necessary money himself by personal canvass, 60 yen a month being needed. Meetings are held there every night in the week by the promoter and the Christian workers of the city, and the hall is filled in fine weather.

He has now handed over the work to the Ministerial Association, at their request, but the idea of it and the establishing of it were entirely his own. Another of our Christians, a busy shopkeeper in Owari, has the ability and the will, and makes the time, to shepherd and increase a little congregation in his country town, leading them out into evangelistic work, and laboriously teaching something of organ and violin to help on the singing, as well as using his voice to preach.

"Whom when they saw they thanked God and took courage."

V.—SOCIETY FOR THE PROPAGATION OF THE GOSPEL

BY BISHOP CECIL

It is necessary to preface any Report of S. P. G. work by reference to the facts explained in last year's issue of THE CHRISTIAN MOVEMENT, in the first paragraph. For similar reasons many statistics of its work cannot be given or examined, being inextricably mixed with the total work of the *Nippon Sei Kokwai* work which it exists to aid.

The workers whom in whole or in part
Total Staff it supports are (this year) as follows,
 not including a considerable number of
 honorary missionaries who work in connexion with the
 Society:—Bishops, 2 : priests, (Japanese) 12 : (foreign)
 14 ; deacons (Japanese) 8 : Catechists 10 : lady missionaries
 (Japanese) 17 ; (foreign) 18.

A.—SOUTH TOKYO DIOCESE

In the South Tokyo diocese, the
Changes Bishop was absent in England till the
 autumn ; but the administration of the
 Mission is so organised as (like that of the C. M. S.) to
 carry on with continuity. As regards the staff, the

Mission has lost one English priest by retirement, whose place is not yet filled, and two ladies by retirement, with one new addition, besides the restoration to Japan, after grave illness, of Mrs. Edward Bickersteth. Of Japanese workers, one Deacon, one *Dendoshi* and two *Fujindendoshi* have been added to the staff. The first representative of the Australian Board of Missions (Rev. E. R. Harrison), having completed his training, has taken charge of an S. P. G. mission station. S. Andrew's Mission, Tokyo, has added a new member, who was already in Japan. One of its members and a Japanese priest have been spared by the Diocese, in spite of the reduced state of the staff, to strengthen the Japanese work in Korea, where the need and opportunity compared with Japan are urgent.

The mission station at Hamamatsu, vacant for some years, has been reoccupied, with the hearty welcome of the resident Canadian Methodist missionary. A kindergarten has been opened at Odawara. There are no new buildings to report. The *Koran Jo Gakko*, Tokyo, (affiliated) has made marked progress during the past year. Otherwise the year's work has been uneventful in its material aspects and dimensions.

B.—OSAKA DIOCESE

BY BISHOP FOSS

Changes and Progress

We have to report a year of steady and encouraging work, though without many exciting incidents. The Revs. F. Kettlewell and M. Kakuzen, who were reported on the sick list last year, have recovered much of their former vigour. Two Catechists have, after a long time of loyal service, been ordained Deacons, and both are doing remarkably well in new spheres of work. During the year there have been many changes in the location of workers, and in each case it has been to the advantage both of work and worker. Rev. C. Foxley has returned from furlough, and has been placed in charge of the

country work in West Banshu, as well as of Himeji. One hundred and eight persons have been baptised, and 49 confirmed.

There are 111 pupils in the *Shoin School and Factory Work Jo Gakko*, (High School for Girls in Kobe), and all attend the Scripture Classes, which are voluntary. The kindergarten in West Kobe also keeps up its numbers well. Miss Smith has returned from furlough, and has taken up her duties in the *Shoin Jo Gakko*, and Miss Hughes and Miss Parker have gone home on furlough. Addresses have been given by the lady workers during the year in the large cotton factories in Kobe and Awaji, and seem to have been much appreciated.

During the Spring the Jubilee of Women's Work in connection with the Society was warmly observed, and in many instances new work was inaugurated in commemoration of the same. A Bible-woman who had been trained by our earliest lady worker in Japan was among those who gave an address at the principal meeting held in connection with the celebration.

Active work is reported from Formosa, but Mr. Yates, who used to be working there, has gone home for a while to Canada, Rev. N. Murata has returned to Japan, and his successor has not been sent, and Rev. S. Ushijima completes his term of service in March, and goes back to Kyushiu. There are many scattered groups of Christians who keep up Sunday Services, and in some way endeavour to lead on their neighbours and friends.

CHAPTER III

THE CONGREGATIONAL GROUP

I.—THE KUMIAI CHURCHES

BY TORAJI MAKINO

The *Nippon Kumiai Kirisuto Kyokwai* has three fountain heads: (1) Dr. Neeshima, the founder of *Doshisha* University, and Rev. Sawayama, the founder of the first self-supporting, independent church in the Empire. The former, some years before, and the latter, a few years after the beginning of the new era of Meiji, went to the United States of America in search of the true origin of western civilization. Both came back with the determination to propagate Christianity among their countrymen as the first necessity of a civilized nation. (2) The beginning of Christian work in Japan by the A.B.C.F.M., which sent its first missionaries, Dr. and Mrs. D. C. Greene in 1869, followed by Drs. Gulick, Davis, Gordon, DeForest and others in the next few years. Most of them settled in Kobe, Osaka and Kyoto. (3) The rise of the *Kumamoto* Band. This band, under the leadership of Captain Janes, a teacher in *Kumamoto Yo Gakko* which was founded by the *Daimyo* of the district, began to be interested in Bible study, and finally confessed their faith publicly in the midst of a hot bed of conservative opponents in the beginning of 1876. This was the year following the founding of *Doshisha* in Kyoto by Dr. Neeshima, and the year preceding the establishing of the first independent church in Osaka by Rev. Sawayama.

The streams from these three fountain heads meet together providentially in the first part of their history in *Doshusha*, which became the Alma Mater of the *Kumiai Kirisuto Kyokwai*. The little group of churches organized a Home Missionary Society as early as 1878, the first missionary society in the country, which has since covered the whole Empire with her evangelistic work during forty years of activity.

The first National Council was held in 1886 at Kyoto. The statistics of the churches then were as follows: Churches 40, preachers 43, church members 4,647, S.S. pupils 3,599, contributions 9,856 *yen*, value of property 22,358 *yen*.

Up to 1896 the Home Missionary Society was accustomed to receive a subsidy from the A.B.C.F.M. in proportion to the amount of native contributions, but the National Council of 1896 voted to decline the subsidy as the first step toward self support of the *Kumiai Kirisuto Kyokwai*. In 1905 the further and final step toward self support was taken by receiving about thirty churches aided more or less by the A.B.C.F.M. into the *Kumiai* Churches with the responsibility to bring them to independence within three years under a special arrangement.

Since 1906 a special evangelistic campaign, called a Concentrated Movement, has been carried on by the *Kumiai* Churches, which swept the whole country, growing larger and stronger, and was adopted by the Mott Conference, participated in by all denominations, under the larger name of the National Evangelistic Campaign. A special feature of the movement was the interest of laymen who devoted not only money but time and labor also for the great cause of Christianizing the country.

The native work in the peninsula of Chosen was started in 1911, with Rev. Tsuneyoshi Watase at the head of the work. This work has flourished, and gradually increased in dimensions, so that in the past six years about twenty

thousand Koreans have been received as members of the Kumiai Churches. More than fifty men and women are engaged in this work as native helpers. The work has greatly attracted the attention of the Japanese public as no other Christian work has done, and men of wealth such as Barons Iwasaki and Morimura and Messrs. Murai, Kuhara and others have subscribed many thousand *yen* for the work. During 1915 the independent church in Dairen, Manchuria, united with the *Kumiai* body, and at the beginning of 1916 a new church was started in Chintau China. At the last National Council it was voted unanimously to undertake work in Manchuria, and last spring a representative was sent to the South Sea Islands, which were recently captured by our navy from Germany, and where the A.B.C.F.M. has been working for many years.

The statistics of the *Kumiai* Churches

Statistics	at the end of 1915 are as follows, excluding the native work in Chosen, and also the mission churches in connection with the A.B.C.F.M. : Churches 104, preachers 93, church members 17,667, S.S. pupils 8,157, contributions 119,117 <i>yen</i> , value of property 474,443 <i>yen</i> .
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II.—THE AMERICAN BOARD MISSION

BY JAMES H. PETTEE

Personal Changes	During 1916 this Mission has been privileged to welcome to its ranks Rev. and Mrs. Frank Cary, Rev. and Mrs. James M. Hess, Rev. and Mrs. S. F. Moran, Miss Agnes Allchin, Mrs. Florence Newell Beam and Miss Ida Harrison. Also as visitors who though not nominally in the service of the Mission have devoted not a little of their time and strength to aiding its work, Miss Pauline Rowland, Mrs. Helen Francke and Miss N. G. Goldwaithe. If babies are to be included Dorothy Beam and Jack Whitney Hall should
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be mentioned. The Mission has also welcomed back from furlough eight members in exchange for eight sent to America on regular furlough or special health trips.

After a wasting illness extending over the whole year Miss. A. M. Colby peacefully fell asleep at Osaka on January fifth of the present year. The death in September of Rev. S. Murakami the oldest *Kumiai* pastor, a man long and loyally associated with the Mission in journalistic and evangelistic work, breaks one of the bonds that connects present day activities with those of forty or more years ago.

In February Mr. and Mrs. Pettee moved from Okayama where they had lived since 1879 to Honmura Cho, Azabu, Tokyo, thus reopening for work other than language study Tokyo Station which had been closed since the death of Dr. D. C. Greene in 1913. A Sunday School and chapel service has been started at No. 41 Ippon-matsu Cho, Azabu, not far from the Mission premises. Miss Fanning has been transferred temporarily from Tokyo to Maebashi and Misses Coe and Waterhouse to Tottori, the former from Kobe and the latter from Tokyo.

In the main the evangelistic efforts of the Mission are so closely connected with those of the *Kumiai* Churches and Sunday Schools that they make but one work. However neither party assumes responsibility for the other's organizations. The two are closely affiliated and are mutually helpful. Whenever Mission chapels become self-supporting churches they are formally received into the *Kumiai* body and even before that time their delegates rank like missionaries as visiting or non-voting members of the *Sokwai* (General Conference or Council of the *Kumiai* Churches). This body includes 81 self-supporting and 19 dependent churches. A union church for Japanese in Chintau China has joined the *Kumiai* body and work has been begun in the Loo Choo Islands. Also at *Taiko* (Taikyū) in Chosen (Korea). The fourth church in Kyoto has dedicated a fine new building and Nishijin church in the same city also has a new church home of its own. Much touring has been done all over the field. Especial

mention may be made of that of the Abe-Aoki-Kimura band, the lecturer, the singer and the evangelist. Much enthusiasm was aroused and thousands of card signatures secured from those who promised to study further the claims of Christ's gospel. The separate church work of the Mission centers around some 48 chapels and 85 Sunday Schools.

The Mission continues to assist this group of efficient schools by grants-in-aid to the theological department of its university and to its girls' school. Also by furnishing teachers for them and other departments, while three of its number are members of the governing board of trustees. The United Brethren also uses and aids the theological department. The total number of students in *Doshisha* schools is 1549, the largest in the history of the institution. Its annual budget now exceeds 90,000 *yen*. One new brick building has been erected. Also a gymnasium constructed of materials used in one of the buildings prepared for the Imperial Coronation exercises year before last and contributed to *Doshisha* by the government.

Kobe Girls College is a Mission institution although on its board of managers are several Japanese men and women. Last year there were thirty-seven graduates, of whom five were from the college department. Present enrolment is 300. In March it celebrated the fortieth anniversary of its founding. It is under the efficient management of Miss C. B. DeForest, principal, and an able corps of American and Japanese teachers.

Matsumiya Girls School with 140 students is also under Mission direction, Miss C. Judson being principal. Some 350 students have graduated since this school was founded in 1886.

Baikwa Girls School in Osaka and *Kyoai* Girls School in Maebashi are under Japanese control. Members of the Mission teach in them but no direct financial aid is given.

The Women's Evangelistic School, Rev. T. Tanaka principal, and Glory Kindergarten Training School, both in Kobe, continue their helpful work of training Bible

women and kindergarten teachers. They together with kindergartens in Kobe, Kyoto and Miyazaki are Mission institutions. So also practically is the one in Tottori. Assistance is given as well to the kindergarten in Maebashi.

The return to Japan in improved health
Eleemosynary work of Miss Adams has made possible a satisfactory advance in the free-school, hospital, and dispensary work for the very poor of Okayama. The *Matsuyama* Night school under Miss Judson's supervision and the *Dojo Kan* (Sympathy House) for working-girls of the same city, in which form of social service Miss Parmelee and Mr. Omoto are deeply interested, have had a good year. In the school-girls' Home at Miyazaki under Mrs. Clark's supervision there are about twenty-five dormitory students residing who daily attend the public schools. *Okayama* Orphanage with its farm colony in Hyuga and its evening school and day nursery in Osaka, while interdenominational in all its relations, has always been more closely affiliated with the American Board than with any other mission. About 440 children are under its supervision at present, one-half of whom are self supporting. There were thirty-six baptisms during 1915.

CHAPTER IV

THE METHODIST GROUP

I.—JAPAN METHODIST CHURCH

BY BISHOP HIRAIWA

The year 1916 has been marked by the erection of Churches in our Japan Methodist church. In the spring, a fine and substantial church was built in Kofu of Yamashiro Ken, costing about ten thousand *yen*, a very large part of the amount being given by the members of the church and non Christian friends in the city, without any help from the Foreign Missionary Society, though some contributions were made by individual Canadian missionaries. In December, another equally fine and large church, perhaps the finest and largest of all the churches now existing west of Kobe, was dedicated in Seoul, Chosen, also costing about ten thousand *yen*, the large part of which was given by the Foreign Missionary Society and individual missionaries of the American Methodist Episcopal Church, though members of the church gave very liberally toward it. In the intervening months, two churches, less costly, were built by the members themselves with some help of individual Canadian missionaries, one in Hamamatsu city and another in the town of Koga, both in Enshu province of Shizuoka Ken. The evangelistic work in these places has been very prosperous.

We had a large increase in membership too throughout the whole connection, but specially in Hokkaido, Kinki, and Chosen districts. Three churches became self supporting during the year, viz., *Hakodate* Methodist Church, *Osaka* East Methodist Church and *Kobe* *Hirano* Methodist Church.

II.—THE JAPAN MISSION OF THE METHODIST CHURCH CANADA

BY E. C. HENNIGAR

Loyal Support In spite of war conditions our home church continues most loyally to support her mission work. The receipts of our Board last year were over \$10,000 in excess of the highest figure of previous years. Our regret is that, while this sustains our work as before the war, it admits of no expansion. We have been able to do no building, and no property has been purchased. The only building sanctioned by our Board for the ensuing year is the extension of our school for missionary children at Kobe to admit of the extension of the High School course.

Staff Our staff is numerically the same as it was a year ago. We have welcomed the Rev. R. W. and Mrs. McWilliams to our work, but we have four families in Canada, Messrs. Norman, Outerbridge and Saunby on regular furlough and Mr. Patterson who returned to enlist, and who holds a commission in an Ontario regiment. The tragic death of Mr. and Mrs. Campbell leaves a vacancy in our ranks which it will be difficult to fill.

Our Mission engages in three main lines of work, viz. Evangelistic, Educational and Relief.

Relief Work Our Relief work is in the form of two orphanages situated at Shizuoka and Kanazawa respectively. There are 52 children in the one and 75 in the other. These orphanages are organized on the cottage system and are under the direct superintendence of the missionary. The *Shizuoka* orphanage is partially supported by the people of that city.

Our aim is to give the more promising children the equivalent of a Middle School education. All others are put out as apprentices and given a first class trade. Several graduates are taking Bible woman's training.

Kwansei Gakuin has seen a large development during the year. Our Mission sends five men to the teaching staff of this institution. The student body numbers almost 1000, there being about 50 in the Theological School, 300 in the Higher Department and 600 in the Middle School. A strong religious influence is being exerted over all these students, Rev. R. C. Armstrong, Ph. D. has been appointed Dean of the College and enters on his duties April 1st of this year.

Situated just in the rear of *Kwansei* is the Canadian Methodist Academy under the efficient direction of Mrs. E. W. Misener. Over 50 children representing a number of missions are in attendance. A High School Department has been opened during the year.

Evangelistic. At the Central Tabernacle in Hongo our missionary is in touch, in the English Department alone, with over 150 students of the higher schools and university. Services in Japanese are held every Sunday evening and special lectures from time to time. It is in the plan of the mission to reorganize and expand this work in the very near future.

At *Shizuoka* an extensive work has been done among the students. Six Normal School boys were baptized. In the mission preaching-place nine young people were received into membership. Successful tent meetings were held in connection with the exhibition at Numadzu.

At *Hamamatsu* the activities of the year have been of a very varied nature. The local press welcomes contributions; our missionary has had more than one opportunity of speaking to the educational societies of the District; and recently invitations have come for meetings in two mining towns where the audiences totaled over 400. After one of these meetings the mine manager ordered 150 copies of *Heimin no Fukuin* for distribution among his workmen.

Kofu

Kofu has dedicated a new church, raising the money by local efforts entirely. The Y.M.C.A. here numbers 140 and a band of 20 young men are ready always to accompany the missionary or evangelists to outlying appointments. Special meetings were held by Revs. Kimura and Kanamori and as a first result 52 were baptized in our church on Christmas Sunday.

Nagano

In *Nagano* an evangelistic campaign with Rev. Mr. Kanamori as leader was made province-wide. 1800 decisions were secured. One town reports 21 baptisms, another where formerly there was but one Christian now has 28 candidates for baptism, still another reports 15 etc. "Best of all, the whole body of Christians has been fired with a new enthusiasm", writes our missionary.

Fukui

Fukui has had a year of substantial progress. A series of special lecture meetings has been held throughout the province. The grant made by our mission for this purpose has been doubled by the givings of local churches. In the city two series of meetings lasting a week in either case were well attended—one series, a week on Comparative Religions—Buddhism and Christianity, the other a week of straight Bible Study.

Kanazawa

Kanazawa has a large evangelistic work in the city itself and reaches out into the peninsula of Noto where work is carried on in 9 or 10 different towns. Progress is evident at almost every one of these points. Special tent meetings formed a feature of the year's work.

Toyama

Toyama station has work in 2 cities and 13 towns carried on by one missionary with six Japanese assistants. Kindergarten work is being developed in three of the outside preaching places. An encouraging feature of the year's work has been the development of regular Bible classes—with the principal and 7 teachers of the Middle school in one town, with a group of 10 business men in another and

with a bunch of the best students of a *Chugakko* in still another.

III.—THE WOMAN'S MISSIONARY SOCIETY OF THE METHODIST CHURCH CANADA

BY M. A. ROBERTSON

Azabu School The *Toyo Eiwa Jo Gakko* located in Azabu, Tokyo, which beginning with the kindergarten takes the student through various courses to graduation from a well-equipped college having a foreign household science department, is the oldest and largest of our three boarding schools. Well trained helpers for the various departments of the work are the product of the faithful labors of this school. An orphanage and kindergarten for the poor are no mean part of the work of the busy institution.

Shizuoka School The *Shizuoka Jo Gakko* has seen many vicissitudes since its establishment in 1887, but steadily holds its own, undaunted by the many rival *Jo Gakko* surrounding it. Beginning with the 36 pupils in the kindergarten, 65 in the primary and 68 in the academic courses, we see an unbroken opportunity for grounding these future wives and mothers in spiritual truths.

Yamanashi School The *Yamanashi Jo Gakko* held for many years the monopoly of education for girls above the primary grade in this mountain-girt province. Even with the government *Jo Gakko* a close rival, the attendance has steadily increased, 150 having been registered the past year. No primary connects its flourishing kindergarten with the mother school. In 1915 a sewing and finishing school for graduates above the primary was opened, which has more than fulfilled our desire in attendance.

Hokuriku In Kanazawa and Toyama an industrial school and six kindergartens, a hostel for high school girls and the foreign homes are radii running in many directions into direct evangelistic work. Many and varied are the tempting baits laid to bring together groups of girls from schools and factories, mothers, and even fathers, in a meeting all their own, to give them the good old Message.

Shinshu A large and well equipped kindergarten in both Nagano and Ueda forms the center, with the foreign home, of a well extended work in both towns. The Kindergarten Training School in Ueda, though small, is a necessary part of our work providing as it does the teachers to run our 18 kindergartens.

Hand in Hand In every station educational and evangelistic work go hand in hand, the evangelistic worker closely following up the work of the school even when the girls have entered other homes. In Tokyo a home for factory operatives has provided a means of help and blessing for girls forced to earn a livelihood in this way while having a heart-hunger for some higher form of living. Weekly Bible Classes for high school girls aggregating an average attendance of over fifty is no small item in scattering seeds of truth among these government students.

Staff and Work The 25 missionaries, 23 Bible women and 66 teachers of the various departments form a busy band of workers reaching out into 151 cities, towns and villages with their many lines of work. The different almunae; children's, woman's, general, factory and mothers' meetings; visiting from house to house; caring for the poor and sick—all show a wonderful aggregate of expenditure of time and energy unselfishly, unstintingly given no less by the efficient Japanese helper than by the foreigner upon whom most of the planning and directing is laid, that will in the end quietly but surely undermine the strongholds of Satan and bring this land within the radius of the great search light of Truth and Righteousness.

IV.—EAST JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH

BY G. F. DRAPER

While there have been no astonishing developments at any one point yet the work has moved forward quietly, and the close of the year 1916 finds this mission in a more hopeful condition and with better prospects for more efficient work than at the beginning.

The mission has three outstanding occurrences to mark this year as a memorable one in its history.

Bishop Welch At the quadrennial General Conference of the Methodist Episcopal Church held in Saratoga Springs, N. Y. during the month of May our beloved Bishop Harris retired from effective service as Missionary Bishop, and one of the General Bishops elected at that session was assigned to the charge of the work of our Church in the Japanese Empire. Our new Bishop was, up to the time of his election to this important office, President of Ohio Wesleyan University, Rev. Herbert Welch, LL.D. In company with Mrs. Welch he reached the field in November, prepared to make their home in Seoul, and, in close cooperation with the Japan Methodist Church, to do valiant service in helping to develop a living Christianity in this land. Bishop Harris returned at the same time and will be with us in Tokyo, in a very active retirement, assisting the new Bishop very greatly and using his extensive influence unstintedly in the same great cause.

Union of Two Missions The second item of importance was also the work of the General Conference which sanctioned the union of the two missions of our Church in Japan proper, so that after 1916 we shall "know no east, no west" but one united mission. This union has seemed wise in view of the changed conditions of our work since the time of the separation eighteen years ago.

**Gift of College
Building,**

The third item is the remarkable gift, made by one of the alumni of the *Aoyama Gakuin*, Mr. Katsuta, to his *alma mater*; the beginning, as we firmly believe, of many such generous gifts to our work of Christian education on the part of successful Japanese. This gift takes the form of a greatly needed College building which will cost about 180,000 *yen*. In addition to this there have been smaller but notable gifts for the erection of a president's residence and for dormitory buildings.

The mission has continued its efforts along the three general lines established years ago.

Evangelism

Primarily evangelism has been the aim of the Church which we represent, but circumstances have so shaped themselves that our distinctively evangelistic work has not been carried on as effectively as it ought to have been. Of the seven or eight stations where we plan to have missionaries resident and giving their undivided attention to the work of evangelism, only two have been so occupied during the most of the year. The work of the other stations has been carried on as well as possible by those resident elsewhere or whose primary work has been along other lines.

We can but pray that some good friends at home may be stirred to do for this part of the work something that will be as much of a stimulus and encouragement as the generous gift of our Japanese friend has been to our educational undertakings.

In connection with the three years Evangelistic Campaign and Evangelist Kimura's earnest efforts our churches have received no small benefit, so that the seed sown has borne already no little fruit.

Work at Sapporo

Worthy of special note is the acquisition of "Wesley Hall" as a very desirable adjunct to the work that is being done by the church in Sapporo. This is to form a social center for the young men, especially students, in that northern capital. This has been due to the earnest work of Rev. F. W. Heckelman. He has also succeeded in obtaining a

most desirable location for a new church building in the important port of Otaru.

In Tokyo we have as a most important center for seedsowing a Mission Hall in the neighborhood of the famous Asakusa Temple. Here it is hoped to develop a social center that shall prove a blessing to a section of the city that is sadly in need of such help.

The educational work has been carried on with increasing efficiency at Aoyama. The growth of the institution that has been hampered by lack of buildings will soon have better opportunity to manifest itself and we are sure that each of the three departments will respond to the stimulus of these generous gifts for the equipment. The successful Bible class work continues to make itself felt as a very important factor in the religious side of the work. An example of our educational evangelism is seen in the fact that of the 82 graduates of the Academy in March 1917, 54 were Christians, 24 having been baptized during the past year.

The Publishing House has done a quiet but effective work and is in better condition than ever before to carry on its plans for the "spread of Christian literature throughout the land." We are very thankful to be able to report the arrival of Mr. G. A. Holliday during the year, who is to have full charge of the work there and will make it increasingly a power for good.

The changes of the year in the personnel of the mission are: Dr. B. Chappell and Rev. and Mrs. C. W. Iglehart returned on furlough to the homeland.

Miss Vail returned from furlough to become the wife of Rev. Charles Bishop. Rev. and Mrs. G. F. Draper also returned to the field and are located in Yokohama. Rev. and Mrs. Blair arrived in September as reinforcements and are students in the Language School for the present. It is expected that before summer Prof. and Mrs. A. F. Blanks of Colgate University will join the Mission to reenforce the staff of Aoyama Gakuin, and that Rev. and Mrs. Robert

S. Spencer will return to Japan, one as a second generation and the other a third generation missionary.

V.—EAST JAPAN CONFERENCE OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY METHODIST EPISCOPAL CHURCH

BY ERMA M. TAYLOR

We have been disappointed because all the desired advances were not made during the year, and saddened because of the death of Miss Alling, Miss Blackstock and Mrs. Van Petten; but we have been encouraged by the increased enrollment of pupils in our schools (now totaling nearly twenty five hundred), and especially by an increased number of baptisms and of adherents to our churches, due partly to the Evangelistic Campaign, many of those with whom we had been working being just ready to decide when the special meetings were held.

Sapporo work, reopened in the fall of 1915, has among its Bible classes a very successful one in Japanese at the linen factory and another for High School girls, as well as one in English for girls in the post office and railroad offices. A Sunday School held in a very small room has had one hundred and fifty children in attendance, so many being accommodated only because a number of the children were "two stories high," older sisters carrying the little ones on their backs.

Hakodate In *Iai Jo Gakko* twenty-eight were baptized and forty joined the church.

During the year one of the happiest occasions was Miss Hampton's thirty-fifth anniversary. Two new Sunday Schools bring the total in connection with the school up to seven. Under the village evangelistic work one new women's meeting was organized in a hot

springs resort. Iai Yochien is rejoicing in the new playroom and new organ. The new kindergarten opened in 1915 has been crowded to the limit and the Sunday School there reports fifty children.

Hirosaki *Hirosaki Jo Gakko* celebrated its thirtieth anniversary in June, and the attendance is greater despite the increase of nearly 100 per cent in the tuition. Nineteen girls and one teacher were baptized, and fifteen girls and one teacher united with the church. The two kindergartens are growing, and during the year eight special meetings for graduates were held. Ten Sunday Schools are held weekly, and bi-monthly practice meetings are conducted by the Sunday School teachers. Woman's work has been opened in two new places in this district.

Sendai Two of the graduating class from *Joshi Jijo Gakkwan* entered our Bible Training School, and a third is preparing to teach kindergarten. Thirteen regular children's meetings are held here.

Tokyo In *Aoyama Jo Gakuin* over four hundred girls are enrolled and a class of sixty-one was graduated. The Missionary force is much burdened by the inability to come into close contact with the large student body. Over five hundred children are enrolled in the day schools at Asakusa and Fukagawa, and the fifty graduates had all been baptized. One of the interesting items from the district evangelistic work was that a hotel-keeper decided to become a Christian and made it public the next day through the newspaper. Under the auspices of the Mothers' Meetings, two "Better Babies" contests were held.

Yokohama Though Mrs. Van Petten's ill health compelled her to return to the States in February, the work was uninterrupted and the Bible Training School graduated a class of seven Bible woman, all of whom were quickly placed. The Yokohama Christian Blind School is happy over the building of the second dormitory, and the four day schools,

two kindergartens and day nursery in Yokohama city and district are flourishing.

The new kindergarten started last year was without suitable quarters, but in the fall its new building was erected. The growth during the year of *Seiryu Jo Gakko* and the new kindergarten has been most gratifying.

Forty Bible women are under the supervision of the evangelistic missionaries in our seven stations, and their varied and faithful activities have helped to bring about results that cannot be tabulated.

VI.—WEST JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH

BY F. N. SCOTT

The Rev. J. Ira Jones has used his auto for Village Evangelism, of which he is one of the most earnest exponents in Kyushu. In visiting the villages, he carries two helpers with him. Several promising churches are already in evidence. The outstanding feature of his work in 1916 was the opening of a preaching-place in Hakata, where, in spite of unusual difficulties, the results have been really remarkable.

The Rev. F. Herron Smith is District Superintendent of the Chosen District of the Japan Methodist Church. He opened two new preaching-places during the year, one at Kosu, and one at Taikyū, the former making a remarkable record, which however, he says, can be duplicated in many places in Korea. After 9 months they report 25 members, and a budget of 364.91 *yen*, of which 184 91 *yen* was raised by themselves. Our Mission supports three of the 12 Methodist evangelists now in Chosen. At Fusan, where C. Nakayama is doing the best work of his long life, the S. S. has gained 127 members. At Chinnampo the

congregation is well accommodated by the building formerly used by the *Noko* Bank. Net gain in Chosen membership for the year—118; baptisms—116. Self-support advanced from 8,358 *yen* to 13,112 *yen*, due in part to the contributions to the Seoul Church.

The notable work of the year was the completion of the Seoul Church. The land cost 10,600 *yen* and the building, including furnishings, together with the parsonage, 11,711 *yen*. The members raised all but 10,000 *yen* received partly from the Mission Board, and partly from foreign friends, including 2,000 *yen* from Bishop Harris.

**Okinawa and
Kagoshima**

The Rev. E. R. Bull made two trips to Okinawa, and reports a most cordial reception everywhere, the schools being especially open to the work. He and his helpers spoke for 21 successive nights, using the stereopticon extensively. At one place 2,000 were present. Our work there is carried on at Naha, Shuri, Yonabaru and Sashiki, Yontanzen, and Tokunoshima. New work has been opened at Tomari, the believers paying the rent and doing some of the preaching. At Kuba 50 residents have been baptized, and there are 100 earnest inquirers, after six months' work. This was largely due to a Bible Woman's devotion. The work on the islands is supervised by the very earnest and faithful Rev. H. Kihara. Baptisms—179. Increase in membership—96.

Mr. and Mrs. Bull located in Kagoshima in November and since then new work has been opened at Kurino, Miyanojo, Okuchi, and Akune. Work in connection with the J. M. C. has also been started at Kushikino. Most important, however, is the opening of a new preaching-place in the city of Kagoshima. The work is most encouraging, and, as a result of a *dendo* trip in November there are 100 inquirers.

Nagasaki

Quite an earnest band of believers are attached to the work at Akunoura, close to the great dockyards, but the difficulty of getting a site delays the erection of the Memorial Church, for which a large part of the money is in hand. At Haiki, in connection with the J. M. C. at Sasebo, a

most encouraging work is going on with very little missionary supervision. Several consecrated laymen assist the Sasebo pastor and Bible Woman, and carry on a quite remarkable Sunday School work in three places.

Chinzei Gakuin has had another good year. The annual evangelistic meetings brought in an unusually large number of candidates for baptism. The number of Christians in the school is about the same as usual. *Chinzei Gakuin* is making the experiment of entrance examinations. The result has been satisfactory in every way, the number of deficient students being reduced considerably more than one-half. The school is now planning the biggest expansion in its history, the intention being to put it on a thoroughly efficient basis.

The Mission is rich in that it has Bishop Welch, who has won all hearts, and also Bishop Harris, whose optimistic evangelism is welcome everywhere and at any time.

VII.—WEST JAPAN CONFERENCE OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH

BY MARIANA YOUNG

Personal Fourteen missionaries of the West Japan Woman's Conference are on the field. Four of these are language students, Misses Place and Peet are studying in the Tokyo Language School; Misses Howey and Peckham are studying in Kumamoto. Misses Ketchum, Starkey and Teague are on furlough in America.

Evangelistic Work Miss Marian Draper with eight Bible women is in charge of the North Kiushu district with residence at Fukuoka. The village work is most fascinating and encouraging.

Miss Carrie Poole in Kumamoto and Miss Hettie Thomas, Nagasaki have charge of the Central Kiushu

district, with twelve Bible women and helpers. The new home was occupied in May, and plans are on foot to build a kindergarten in the near future.

The work in Nagasaki Ken under Miss Thomas has many encouraging features. The work is largely hand to hand, and there are more open doors than there are workers to enter them. Miss Thomas does much work among the *Kwassui* day pupils.

Miss Finlay with eight Bible women and helpers is superintendent of work in the South Kiushu district, and the Loo Choo Islands. The Sunday School work is flourishing, and the work among the Kagoshima women is well organized, and most encouraging. The new home is finished and occupied.

The Christians of Loo Choo recently purchased a sugar mill to avoid working on Sunday. Their sugar is said to be the best in Loo Choo.

Miss Finlay has visited Korea two or three times with much joy. The evangelists have in charge forty-nine Sunday Schools with an average attendance of one thousand six hundred and fifty-five.

They have two hundred and eighty non-Christian and two hundred and twenty one Christian women under instruction with one hundred and ninety two baptisms.

Eiwa Jo Gakko, Fukuoka, with eighty students in the *Koto Jo Gakko* and Sewing Departments, has had a flourishing year under Miss Elizabeth Lee, Principal. The school has nine city Sunday Schools with an average attendance of three hundred and eighty three. Miss Plimpton a new contract teacher has recently joined the teaching force.

Kwassui Jo Gakko, Nagasaki, Miss Mariana Young, Principal, has had a good year with an enrollment of four hundred and eighteen in all departments. Of these one hundred and seventeen are in the three kindergartens. Forty-one students graduated from College, Biblical, *Koto Jo Gakko* and Industrial Departments.

In the death of Miss Melton, who for nearly nineteen years was connected with the Biblical Department, the school and conference is deeply bereft, and mourns the

too early translation of a rare friend, and a saintly Christian, whose radiant character won for her and her Master many choice souls.

Kwassui has twenty city Sunday Schools with an average attendance of seven hundred and fifty. Fifty-two students and teachers are in charge. There were thirty baptisms and many inquirers.

There are two missionary societies, The King's Heralds who aid Korean students, and the Standard Bearers who help the work in Loo Choo. The Students' Federation is growing in interest and influence, the Alumnae have contributed a library as a memorial to Miss Russell, the founder. Miss Matheson is the new contract teacher.

Kwassui Dispensary under Dr. Mary A. Sukanuma has ministered to two thousand seven hundred and ninety-eight patients.

Kwassui Jo En at Omura has a college graduate for Principal with about thirty girls under the care of a matron and three teachers. Miss Elizabeth Russell is general superintendent.

VIII.—THE JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH, SOUTH

BY W. K. MATTHEWS

Our Mission has completed thirty years
After Thirty Years of work in Japan and is now in the third
of the three stages which must be passed
through on every mission field in the development of a
self-supporting self-governing native church.

For the first five years, we were organized only as a mission. For the next fifteen years we were in addition organized as a conference of the Methodist Episcopal Church, South, in which conference many of our Japanese co-workers were members. On the organization of the Japan Methodist Church, ten years ago, all of our evangelistic work became a part of that church and we continued

as a Mission co operating with the new Church. At that time the Mission Board of the Japan Methodist Church took over the entire responsibility for 16 of the organized congregations, all it was able to support. The Mission retained the remnant under its direction.

We had at that time 22 organized churches and 21 chapels, 1573 members, and 20 preachers and evangelists in evangelistic work. Last year the 16 churches reported 1751 members, while the part under the direction of the Mission has at present 33 organized churches and 35 preaching places, 1181 members, 33 Japanese pastors and evangelists and 12 Bible women.

Our Mission's plan of cooperation with the Japan Methodist Church is proving mutually satisfactory. Our ordained missionaries are associate members of the annual conference, serve as pastors of mission circuits which are an integral part of the work of the church, and are vitally interested in the work of the church as a whole.

Our evangelistic field is the group of provinces around the Inland Sea, and we have in addition a promising work for Japanese in that part of Korea extending from Gensan to Seishin-Ranan in north-east Korea. We have, engaged in direct evangelistic work, 16 men and 5 lady missionaries with whom are associated Mr. and Mrs. A. L. Dyer of the Japan Evangelistic Band, 33 Japanese pastors and evangelists and 12 Bible women.

Notable advance has been made this year in our evangelistic work. In the last 13 months church membership has grown 25%, contributions for church expenses 33 $\frac{1}{3}$ % and the number of Sunday School pupils 33 $\frac{1}{3}$ %.

Dr. S. H. Wainright, who is set apart for literary work, is serving as Executive Secretary of the Christian Literature Society.

Six men missionaries and nine single ladies are engaged in school work. Of the latter four are not under appointment as missionaries but serve as missionary workers.

We have five schools in Kobe and Hiroshima with kindergartens both there and in other places.

In Kobe, the *Palmore Institute*, 801 School's students, 12 teachers, is chiefly an English night school but it has recently added a department of typewriting and shorthand, which has day classes also. It has a strong Christian spirit and is a center of evangelistic work.

The *Lambuth Memorial*, 15 students, 16 teachers and lecturers, is a training school for Bible women. It is growing in usefulness year by year.

The *Kwansai Gakuin*, 10 missionary and 40 Japanese teachers, 14 lecturers and 998 students, is a Union Methodist College for young men, conducted by the Methodist Episcopal Church South and the Methodist Church Canada. It is continuing to grow. Dr. J. C. C. Newton is President, Mr. K. Nonomura is Principal of the Middle School, Dr. T. H. Haden is Dean of the Theological Department and Rev. R. C. Armstrong Ph.D. is Dean of the College.

In Hiroshima, *Frazer Institute*, 50 students, 7 teachers, is an English night school doing a valuable work. The Hiroshima Girl's School has 8 American and 37 Japanese teachers and 844 students in the following departments; 6 Kindergartens, 265; Primary, 271; Domestic Science, 45; High School, 233; and Kindergarten Normal, 30. Including those in Hiroshima, the Mission conducts 13 Kindergartens with 595 pupils and 21 teachers.

Rev. and Mrs. T. W. B. Demaree have returned from furlough and are stationed at Oita. Miss Annie Siler, who spent several years at Hiroshima as a missionary worker, has come back as a regular missionary and is again at the *Hiroshima Girls' School*.

Miss Jessie McDowell, formerly of the *Kwassui Jo Gakko*, has temporarily taken the place of Miss M. M. Cook, who has returned to America on account of ill health. Miss Maud Bonnell has also gone home on account of her health and her place is being supplied by Miss I. L. Shannon of the *Hiroshima Girl's School*. Miss Nellie

Bennett and Miss A. B. Williams are absent on furlough.

Rev. C. B. Mosely, one of our pioneers, who had been in poor health for several years died in August at East Seattle, Wash. A sketch of his life will be found in this volume.

Miss Belle Bennett and Miss Mabel Head, two leaders in the Woman's Work of our church, have just spent six months inspecting our mission work in the Orient. A month or more was given to a study of our work for women and children in Japan. Large plans are being made for an advance in this branch of work here

CHAPTER V

THE PRESBYTERIAN GROUP

I.—THE JAPAN MISSION OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

BY J. G. DUNLOP

Field This Mission's field is: 1. Hokkaido; 2. Tokyo and neighborhood; 3. Hokurikudo; 4. The Kyoto-Osaka-Mie-Wakayama block of Central Japan; 5. The Sanyo provinces and Iyo; 6. Korea and Manchuria.

Workers The Mission had in 1916 a total force of 24 men, 20 wives, and 35 single women. Reinforcements this year have brought the mission back to its normal strength of the past 25 years as regards men, and touch a high water mark as regards women workers. On the evangelistic side the Mission is still short. It stands where it did a quarter of a century ago,—and nothing else does. But it has prospects of yet attaining the strength it should have any time the past dozen years.

Work: Evangelistic In Hokkaido Dr. and Mrs. G. P. Pierson, with 11 Japanese evangelists, carry on a widespread work. The missionaries have advanced their headquarters with the advance of the railway and are now at Nokkeushi in the north east corner of the island. For the present Dr. Pierson is the only man in our Hokkaido work. He prays for reinforcements to supply the new agricultural areas being opened up all over the island. "Buddhism has come in massively.

Temple roofs are numerous in the new clearings. It is poor consolation to reflect that there is one Buddhist temple to every Christian in Japan."

Our Tokyo interests are mainly but not wholly educational. Dr. Thompson and Mr. MacNair rest from their labors, and Mr. Johnson brings ripe experience gathered in work among colonists in Hokkaido to a similar work in Tokyo. The great opportunity in Tokyo is among colonists from the provinces, many of whom have already come under Christian influence but in the constrictive environment of their home province have not had the courage to declare themselves openly Christian.

Messrs. Dunlop and Detweiler, in Kanazawa and Fukui respectively as centres, are having encouraging results in trying out new methods, re-grouping workers, following up special classes, and aiming at an ever more concentrative effort in the inspiring task of their three prefectures.

The same may be said of Kyoto, where Dr. Brokaw and Mr. Hannaford are taking up the many enterprises laid down a year ago by Dr. Gorbold when called from earthly service. Mr. Hannaford is to give himself especially to the work of the Yoshida Student Church.

In the Osaka field Dr. A. D. Hail and Mr. Van Horn report a cheering increase of members, while Dr. G. W. Fulton continues his experiments in village work. Dr. Hail emphasizes the need of an aggressive Mission policy in chapel building, saying in effect, "Do it now." City land values are far beyond the capabilities of the first groups of Christians, and the values double in some places every 2 or 3 years.

Dr. and Mrs. Murray at Tsu, Miss Riker at Yamada, and Miss Morgan at Yokkaichi have an unusually well manned and equipped field.—18 evangelists, a number of Bible-women and kindergarteners, and the means to carry on successful motor-car touring, newspaper evangelism, factory work, and kindergartens.

In Wakayama prefecture Dr. and Mrs. J. B. Hail and Miss Leavitt continue the apostolic labors which will keep their names bright for all time in the church annals of that part of Japan.

Hiroshima compares with Tsu as one of our best manned fields. Mr. Hereford reports progress at many out-stations and special success at the Union Mission Hall in Hiroshima city, and the *Fukuin Geppo* ("Gospel Messenger") growing in circulation, 6500 copies going out monthly to all parts of the empire.

Miss Sherman locally and Rev. F. S. Curtis in visits from Shimonoseki have charge of the work in Iyo. Mr. Curtis, who travelled through the whole Mission as Outlook Committee, says, "The doors of opportunity seem wider open and the results more encouraging in Iyo than in any other field I have seen from Chosen to Hokkaido."

Mr. Curtis at Shimonoseki and Mr. Whitener at Yamaguchi report an earnest Japanese attempt to form a single union church at Moji, the result however being one more church than before. They report also great need and opportunity in the mining and manufacturing country of North Kyushu,—growing cities, fine means of communication, but few to carry the Word of Life over them.

Mr. Curtis has been able to give to Korea but little attention this year,—2 visits, covering 7 weeks, reaching 23 places, but reporting as Outlook Committee he says: "The places where the work has grown most rapidly are the large cities of Manchuria and Chosen.....North Kyushu, Manchuria, and Chosen seem to me of great strategic importance and I hope some adequate provision can be made for them."

Dr. T. C. Winn confirms this in regard to Manchuria. The Dairen Church, which he established 10 years ago, now independent, "made a record which perhaps has never been surpassed in Japan. It received 246 additions in the year." Japanese friends scattered all over Manchuria have built a beautiful "Memorial Chapel" to Mrs. Winn at Shakako, near Dairen.

The Mission has approved the Women's Work: Educational Union Christian College scheme, and the Board has endorsed and made initial appropriations in support.

At Meiji Gakuin, Tokyo, the Union work with the Baptist Mission in the Higher Department has been dis-

continued and *Meiji Gakuin* is planning expansion of its Higher Department independently, including the establishment of an English Normal course of 3 years. The school had a total of 376 students, as follows:—Middle School, 316; Higher, 42; Theological, 18. There were 34 graduates from the Middle School and 5 in Theology. Two new buildings adorn the campus, the Chapel and Sandham Hall.

Mrs. MacNair and Miss West continue their work in the Tokyo Training School for Women Evangelists. The 16 students, besides pursuing their studies, assisted in 14 Sunday Schools and engaged in various forms of work for women and children.

The *Doshikwan* Theological Training School at Osaka graduated a class of 5 in March and began the new school year with an actual attendance of 15. The students conducted over 170 meetings in street chapels. Students also supplied South Church, Osaka, and the Sakai church for a good part of the year.

Hokusei Girls' School, Sapporo, is taking steps to obtain government recognition, securing to graduates the privilege of taking entrance examinations for higher schools and for high school teachers' certificates. The total enrollment was 138; graduates 12, all Christians; at the close of the school year about half of the girls Christians; new class in April, 57.

Joshi Gakuin, Tokyo, is also taking steps to secure "recognition" for its Lower Department. The number of girls in attendance was 197,—25 in the Higher Department. Sixty were church members, 7 baptized during the year. Thirty-six graduated, 9 of them having completed the whole 8 years' course Lower and Higher, and 2 more the 8 years' course in English branches alone.

The *Hokuriku* Girls' School at Kanazawa reports improved equipment; 15 girls graduating, 6 of them baptized Christians and several others only awaiting parents' consent. The school had 106 regular and a few special pupils.

The Wilmina Girls' School, Osaka, had an enrollment of 180. There were 76 new entering pupils in April.

The school report draws attention to the fact that in that immense industrial and commercial city of over 1½ millions, where girls are being more and more employed in business positions, there is no place for the most elementary business training for girls. Wilmina hopes to be able to start at least a year's course in book-keeping, type-writing, and stenography.

Baiko Jo Gakuin at Shimonoseki reports dormitory accommodation insufficient, so that a building outside has been rented temporarily,—68 boarders altogether; the Day of Prayer for Schools and Colleges earnestly observed, with the result that sixteen disciples were added at that time and a new spirit of unity came into the school. Four teachers were baptized and every teacher is now a Christian.

Faithful, fruitful work has been done in two primary schools in Tokyo in Mrs. McCauley's care, and in the sixteen kindergartens of the Mission. Only four of our thirteen stations are without kindergartens.

II.—SOUTHERN PRESBYTERIAN MISSION

BY CHAS. S. LOGAN

Personnel There are thirty eight members of the mission. Mrs. L. C. M. Smythe was the new addition during the year. But word has been received that Miss Charlotte Thompson has been married, and may not return to Japan. Ten members of the mission were at home on furlough. One of the most felicitous celebrations of the year was the 25th anniversary of the arrival of Rev. and Mrs. Wm. C. Buchanan.

Independent Churches There are eleven independent churches in the territory we are working, two in Nagoya, five in Kobe, one in Takamatsu, one in Tokushima, one in Kochi, and one in Aki,

We have 38 evangelists associated with us, and nine Bible women, working in connection with about fifty churches. The reports of the results are good. Certainly more children have been taught than ever before, and more have been received into the churches. Some remarkable conversions are reported.

In many places the Christians are working to get church buildings. One of the independent churches in our territory has erected a fine new building, to which fund one of the members gave 6000 yen. Another one of the independent churches has plans for the erection of a new church, although the present building has been in use only six years. Two of the Mission churches in Kagawa province have erected buildings, and one is in course of construction in Tokushima province.

The *Sosai* church in Hyogo attained independence. Its pastor, Rev. K. Naito, who was one of the most successful pastors and a great soul-winner, was called to his reward on the last day of the year.

Mr. Erickson conducts meetings for the lepers in the hospital on an island off from Takamatsu. He says, "The Christians among them are growing in grace. One of them is a real poet, and Mrs. Erickson has translated some of his poems into English. Four of them have been baptized during the year, and there are about sixteen earnest inquirers. The untainted children of the lepers have been cared for through the efforts of the missionary."

In Tokushima a new evangelistic hall has been secured in the center of the city where meetings are held five nights a week. Mr. and Mrs. Wilkinson of the Japan Evangelistic Band and two of their workers assist in this work.

The tent has been pitched in thirty seven towns, where the name of Christ had scarcely been named. Meetings are held consecutively for three nights in each town, tracts are distributed, and inquirers instructed. The Gospel Monthly has been sent to all the Primary schools in

Tokushima province, and 750 Christian News every month to those who are interested in the Gospel.

Kochi Mr. John Moore has been working with three evangelists in Kochi province, has opened one new out-station, and preached in many new towns. Mr. Munroe has continued his work in Kochi city, and the Eastern part of the province.

Ladies' Work Miss Florence Patton, Miss Annie Patton, Miss Estelle Lumpkin and Miss Maria Atkinson with their Bible women conduct meetings for women, factory girls and children. These ladies are teaching more people than they ever have before. If we desire to give the gospel to all the children of Japan, it seems that it must be done in work of this kind, for the tendency of some of the Church Sunday schools is to become exclusive, and they do not welcome the great crowds of children that are found in the children's meetings.

The Mission has four schools.

Educational Work

1. The *Kobe* Theological School. The entering class of 1916 was very satisfactory. The increasing influence of the school is evident from the widely separated and distant districts from which the students come. Through the kindness of some friends, some improvements have been made on the premises, and the adjoining lot has been purchased.

2. The *Kinjo* Girls' School, Nagoya. **Girls School** The number of the students has passed the 100 mark. Evangelistic meetings were held by Dr. Myers, and twenty four of the girls decided for Christ. The school has instituted a lecture course, which is meeting with great success, and also proving a good advertisement of the school. Some of the speakers up to this time have been Dr. Nitobe, Dr. Uemura, Miss Kawai and others.

3. Carrie McMillan Home, Kochi. There were 68 girls in the home, six of whom received baptism during the year. The spiritual tone is good, and as a result of the girls sending home their Christian literature the truth

is spreading in the villages. In one of the villages an adult prayer meeting and Bible class is conducted in addition to the Sunday School.

4. The *Tokushima* English Night School. The Night School is taught in the Second story of the Evangelistic Hall. There were forty students in attendance during the year.

The Mission has five kindergartens.

Kindergarten Work 1. The Love-Your-Neighbour Kindergarten is in Okazaki, and Miss Florence Patten is the Superintendent. On account of the death of some children, the school met with some opposition from the Buddhist priests, who raised the cry, "If you want your child to die, just send it to that Christian Kindergarten," but the work of the year was blessed, and all difficulties were overcome, and the school is in a prosperous condition.

2. The Morning Star Kindergarten, Nagoya. Miss Elsie Buchanan is the Superintendent, and Mrs. Ichimura the principal. The names of sixty children are on the roll, and other applications have to be turned down. The children are taught to do charity work, and on Thanksgiving day loaded down three tables with provisions for the poor, which they distributed themselves.

3. The *Nunobiki* Kindergarten of which Mrs. Myers of Kobe is the Superintendent, is taught in the Sunday School room of the *Nunobiki* church. About thirty are in attendance. Meetings are also held for the mothers.

4. *Ninomiya* Kindergarten, Kobe, of which Mrs. Walter Buchanan is the Superintendent, has government recognition. Most of the children come from the homes of unbelievers, and thus an opening to the way of salvation of their parents is made.

5. *Takamatsu* Kindergarten is the new school of the year, and is under the superintendence of Miss Atkinson. It has twenty three children on its roll.

**Work in Govern-
ment Schools**

Most of the missionaries engaged in evangelistic work also teach a few hours a week in the Middle schools of the places where they are located, and in this way

stand before the students as representatives of the Christian church.

III.—THE NORTH JAPAN MISSION OF THE REFORMED CHURCH IN AMERICA

BY A. OLTMANS

At the time of this writing the "North Japan Mission" of the Reformed Church in America does not exist any more. After a mutually agreed upon divorce of the North and South Japan Missions of said Church for twenty eight years, they were happily re-married at the beginning of this new year under the name of the "Japan Mission of the Reformed Church in America" and are now facing the future again as one united force.

The absence of Rev. and Mrs. E. S. Booth and Prof. and Mrs. W. E. Hoff-sommer on furlough, and the unexpected return of Rev. and Mrs. L. J. Shafer to the U.S. on account of Mrs. Shafer's illness, has considerably hampered both the evangelistic and the educational work of the Mission during the year. The latter could be met to some extent by temporary shifts and the employment of short-time teachers, but the former, as is usually the case, had to suffer the full loss caused by these absences.

There has been not a little of encouragement at various places in this department of the work. The people in the various out-stations are getting a clearer conception of their own duties and privileges in connection with the preaching of the Gospel. The visit of Mr. Kanamori, the enthusiastic evangelist, to several places has aroused a good deal of interest among the Christians themselves as well as brought large numbers of seekers in contact with the evangelists and believers. This much at least can be said now, and we wait and pray for larger results to be gathered in the future.

In the Morioka-Aomori district a very encouraging beginning in newspaper evangelism has been made by the Rev. H. Kuyper, and the very important question now before us is how to enlarge and follow up this kind of work so as to reap the greatest possible harvest from it.

Here no essential changes took place during the year, but plans were taken in hand to make some changes in the line of development and addition which we hope will mature in the near future. The co-ordination of the educational work itself, and its closer co-operation with the evangelistic work, are important questions that at present engage our attention and will be worked out, as far as possible, from the beginning of this year. One of these developments is the addition of a Teachers' Training Course to the curriculum of the Higher Department of *Meiji Gakuin*. This has already received the sanction of the co-operating Boards and will be put into effect at the beginning of the new school year this spring.

The attempt is now being made by the re-united Mission to combine these two elements by concentrating the evangelistic work largely in the Island of Kyushu, and expanding it there to its utmost possibility.

Negotiations for the transfer of some of the Northern evangelistic fields to some other bodies working within the "Church of Christ in Japan" are now in progress and may mature by the close of this present year. In this policy "Concentration" is for the purpose of "Expansion," and not the other way.

IV.—THE SOUTH JAPAN MISSION OF THE REFORMED CHURCH IN AMERICA

BY H. V. S. PEEKE

The work of this mission is carried on within the bounds of the Island of Kyushu, except that it has a half interest in Sturges Seminary for girls in Shimonoseki.

Steele Academy, in Nagasaki, numbers about three hundred and fifty boys among its pupils, employing twenty one teachers. One new building has been opened for use and another is in course of erection. The year has been passed with entire satisfaction.

The total enrollment at **Sturges Seminary** was one hundred and sixty nine, and the year closed with one hundred and forty nine in attendance. The purpose is to enroll two hundred students, and the attendance tends to approach that figure faster than proper accommodations can be provided.

The evangelistic work of the mission is **Evangelistic Work** carried on in three fields. The one comprises the southern third of the island, another Oita Ken in the north east, and the third covers a large territory in the center of the island. Nineteen evangelists are employed.

The work in Oita Ken, in addition to the work of six evangelists laboring in the traditional manner, is the center of Rev. A. Pieters' unique advertising work. Expositions of Christian truth are published in the daily papers, tracts are given or sold to applicants, correspondence on religious subjects is invited, a loan library is maintained, and an effort is made to organize bands of worshippers in remote districts. Much energy and money are put into the work, but the results seem to abundantly warrant it.

The large central and southern fields have been in the charge of but a single missionary till late in the fall, when Rev. S. W. Ryder took over the work in the south. The progress has not been unsatisfactory considering the forces involved. The development has been very similar to that of last year.

In addition to the educational work **In Training** mentioned above, the Mission maintains six or seven students in theological seminaries, one young woman in a Bible training school, and has two young men and one young woman in schools in Tokyo training for positions as teachers in its educational institutions.

This is the last report that will be made for the South Japan Mission. On Jan. 3rd it was formally united with the North Japan Mission of the same Board. The expected outcome is that the evangelistic work of the North Mission, carried on in the Tohoku and Shinshu regions, will be in the near future transferred to other missions, and the evangelizing force of the church largely concentrated in Kyushu. This union and the return of Rev. W. G. Hoekje has made it possible already to engage three missionaries on the wide field covered for six years by Dr. Peeke. It is expected that the forces engaged in Kyushu will be doubled within a few years. When the great development taking place in the Kyushu industrial world is considered, this readjustment of forces at this time cannot but be regarded as most fortunate for all concerned.

V.—REPORT OF THE JAPAN MISSION, U. S. REFORMED CHURCH

BY J. P. MOORE

Force and Field During the year Mr. Nicodemus of the *Taihoku Chugakko*, Formosa, with his wife joined the mission, and was appointed teacher of English of North Japan College (*Tohoku Gakuin*). Two short term teachers, Miss Lola Lindsey and Miss Elsie Seymour, joined the staff of the *Miyagi* Girls' School. Miss M. Leader after serving five years in this school resigned her position and returned to the home land. The mission was made glad by the return of Rev. D. B. Schneder, D.D. in restored health, and of Rev. E. H. Zaugg whom we now delight to call Dr. Zaugg. This new title was the result of a two years post graduate course at Chicago University. The whole number of Missionaries, not including wives, is twenty, of whom twelve are in school work, seven in evangelistic work, the other one acting as treasurer and mission secretary.

The mission field consists of the city of Tokyo with the outlying district of Saitama Prefecture, and the three prefectures of Miyagi, Fukushima, Yamagata, and a part of Akita, in the *Tohoku Chihō* (North-East district). In this field there are the four stations of Tokyo, Sendai, Yamagata and Wakamatsu. The Japanese regular force consists of 35 male workers and 21 Bible women.

In the Tokyo district there are two **Evangelistic Work** organized churches, Kanda and Koishikawa, and a preaching place, recently established, in Azabu ward. The Koishikawa congregation is making good progress towards self-support which it hopes to attain in the year 1920. The country work comprises six preaching places. The work is difficult and the results rather meager.

In the Miyagi district there are twenty-
Miyagi one places where work is regularly carried forward; besides there are eight places where Sunday School work only is done. There are three self-supporting congregations of which the Sendai Nibancho Church, with a membership of over six hundred, and seventy-six baptisms during the year, is the leading one. While no great progress has been made, as regards the number of accessions, contributions, and general interest, the work has more than held its own.

Of the Fukushima district, under the
Fukushima management of Dr. C. Noss, it is said that there are more workers of the *Nihon Kirisuto Kyokwai* (Church of Christ in Japan) than in any other prefecture of the Empire. Sixteen pastors and evangelists and ten Bible women constitute the Japanese force. In the city of Fukushima is a growing independent church. A rest house for mill hands (girls) at Kawamata, and a kindergarten at Miharu are the beginnings of a social work which the mission organized and hopes to extend in the future. As the results of Rev. T. Kana-mori's efforts in this district, at several leading places there were two hundred and ninety-five who came to a decision, of whom one hundred and sixty-eight chose our mission churches.

Yamagata

This field suffered an almost irreparable loss in the death of Rev. H. H. Cook, who after thirteen years of self-denying labors, especially in rural evangelistic work, passed away in the spring of the year. His successor, Rev. C. D. Kriete, assisted by Rev. A. Ankeney, is, however, following up this country work with commendable energy and success. The purchase of a desirable lot in the city of Akita and the erection of a parsonage thereon towards which the believers paid two hundred *yen*, is a step forward. The work as a whole in this extensive field has a hopeful future.

Educational Work

Miyagi Girls' School. The *Miyagi Girls' School* is a growing institution,—outwardly in the number of its students, inwardly in the completeness of its organization. The number of applicants for its regular *kotojogakko* grade, at the beginning of the school year, was sixty, but on account of the lack of room, only forty could be received. The whole number of students is over two hundred, of whom seventy per cent are baptized Christians. A feature of the year has been the completion of the organization of the four higher departments, viz. Bible Study and Teaching, English, Domestic Science, and Music. The fund for the Second Recitation Hall is about completed and the erection of it will be begun in the spring of 1917. In the absence of Dr. A. K. Faust on furlough, Miss Kate I. Hansen is the acting Principal.

Tohoku Gakuin. The mission and friends of the school are greatly encouraged by the fact that through the efforts of Dr. and Mrs. D. B. Schneder, while in the home land, enough money has been raised for the purchase of grounds and the erection of buildings for the higher department, one of the most urgent needs of the institution. The total number of students enrolled has been five hundred and thirty. There were seventy-five per cent more applicants at the beginning of the new school year than could be admitted. There were in all fifty baptisms during the year, and the religious life of the school is gaining in momentum. In the Theological Department, the New

Testament work is to be re-organized and put on a more permanent and modern basis.

The visit of the Foreign Board's field secretary—the Rev. J. H. Rupp who with his wife spent several weeks travelling over the field, was highly appreciated, and, no doubt, will be a contributing factor towards the enlargement and better equipment of the work of the mission.

VI.—WOMAN'S UNION MISSIONARY SOCIETY

BY CLARA ALWARD

Force The mission was re-enforced by the return of Miss Loomis in March and Miss Pratt in September. On account of illness Miss Tracy was obliged to take an early furlough, returning to America in April, accompanied by Miss Tappan who for eight months had helped us most effectively. Miss Cummings and Miss Grace McCloy have been regular supply teachers of English in the Girls' school. Miss Crosby continues a work of intercession.

Girls' School The Japanese staff continued through the year. The out going class was small, so with the entrance of a large class the enrollment was raised to 160. Sixteen students have received baptism and there is an earnest, aggressive interest in Christian work.

Five were delegates to the Y. W. C. A. Conference held in Yokohama and many more attended. Fifty poor homes were gladdened by the Thanksgiving day offerings, and a portion of the money collected was sent to the Leper hospital.

The neighborhood Sunday School held in the chapel, formerly Miss Tracy's charge, has been continued by Japanese teachers and students with good attendance. About 200 attended the Christmas meeting.

The vacancy left by our matron, Moto Iwamura, who served so long and so well, has been acceptably filled by a former graduate who has worked successfully eight years in a country station.

Bible School

The regular teaching force continues. The graduating class of 7 is outnumbered by the entrance class. Of the 90 who have graduated or received certificates since 1902 more than one third are still engaged in active Christian work.

The meetings of the Nat'l. W. C. T. U. held in the chapel during the spring vacation were instructive and inspiring for those students who were present. At the same time other students and a number of graduate workers from the country were privileged to attend the Evangelistic conference conducted by the Japanese Woman's Missionary Society in Tokyo.

The annual school conference was held in September before the opening of the fall term.

City work in Churches, Sunday
Evangelistic Schools, institutions and homes is carried on by the students directed by teachers.

Work in two factories has continued with more or less success though hindered by some irregularities which we trust are now corrected by the new law. A new work in a small factory has also been started.

In the country one factory near a preaching place has been opened freely for Christian work and men as well as women are interested.

The chapel in Kasukabe has been repaired and repainted at considerable expense, more than one third of which was paid by the Christians. This is a true indication of the spiritual health they enjoy.

In two other stations a daily class for little ones has been a means of reaching the homes in the immediate neighborhood. Each of the seven out-stations is visited regularly by ministers, borrowed from near by places, and there is promise of even better things for the future.

CHAPTER VI

OTHER MISSIONS AND CHURCHES

I.—THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

BY R. A. THOMSON

The Mission was favored this last fall with a visit from Dr. J. H. Franklin, Foreign Secretary of the A.B.F.M.S. and Dr. Anderson, both of whom were cordially welcomed as an Educational Commission, their purpose being to study and report to the Home Board on this phase of the work in Japan. Their time was fully occupied with many conferences during their short stay and we are looking for great results when their report is finally acted upon.

One important result has already been acted upon both by the Board and the Mission in the decision to close the present Duncan Academy at Tokyo and if funds permit re-open a large Middle School in another section of the country where it would be more useful.

During the past year plans were consummated for the removal of the present Union Baptist Seminary from its temporary quarters in Koishikawa Ku, Tokyo, to a permanent home at Ichigaya, where for fifteen years the *Tokyo Gakuin* (Duncan Academy) has been located, but which site is now becoming vacant by the plans for a larger development of the Academy work.

The Faculty was strengthened by the coming of Dr. Ukichi Kawasaki, a graduate of Rochester Theological Seminary and a Ph.D. of the University of Chicago, where he made a most enviable record. He comes as Professor of Systematic Theology. Dr. Kawaguchi came to us

from Hawaii where he has been working among resident Japanese with conspicuous success.

The Seminary has at present 22 students, of whom seven are in the class that is to be graduated next June.

Since the completion of the *Misaki Cho* Tabernacle the students of the Seminary have maintained a weekly evangelistic service under the general supervision of Dr. Axling, who not only gives suggestions to the men privately, but also lectures on Evangelism.

The Girls' schools of the Mission all sound a jubilant note of attainment or of joyful expectation this year. None have lost ground: all are moving forward. The fine plant at Kanagawa reports a larger enrollment for 1916 than ever before, filling the capacity of dormitories, class rooms, practice rooms, and tennis courts. The Collegiate department is developing finely. The school faculty has been greatly strengthened this fall by the arrival of two experienced teachers representing Boston and New York respectively—the coming of Miss Helen Munroe and of Miss Margaret Haven to the Kanagawa School has been of much practical value to that work.

The Himeji School has not ceased to rejoice over its fine new buildings and reports that in spite of stricter requirements it had an entering class of 33 last spring. It has made many new friends in the old castle town.

Suruga Dai in Tokyo is looking forward to new equipment that will bring it up to Government requirements and recognition.

In Sendai, after long waiting and much overcrowding of the old buildings, they are enjoying the ring of the workmen's tools that speaks of the stately Quadrangle that will soon crown their beautiful hill.

From these four schools forty graduates went out to take their part in the world's work this spring. And from the baptisms in these schools alone over fifty members were added to our churches and over a dozen to churches of other denominations.

The Bible-Woman's Training School at Osaka and the Kindergarten Training School at Tokyo furnished a good

ly quota of more mature workers who went with enthusiasm to fill the place awaiting them.

The Statistics of the year show that our Mission kindergartens are laying good foundations by looking after the welfare of the children. We have eighteen kindergartens with over a thousand pupils and that means many more Sunday school pupils, for it is there we gather in the graduates and the older children.

The *Tokyo Misaki* Tabernacle has had **Evangelistic Work** a steady and substantial growth during the year. The night school has enrolled two hundred students. The afternoon school for girls has had an enrollment of 50. The kindergarten has been humming with over 90 little tots. The day nursery for the wee children of working mothers has had 40 little ones. 1500 children have taken more or less advantage of the play ground feature. A school for apprentices, mother's meetings, workingmen's welfare work, Saturday evening lectures, cooking classes and Bible classes have been carried on through the year. A visiting nurse visits among the poor and the sick of our neighbourhood. Week night and special evangelistic meetings have given us a list of 115 enquirers. The Tabernacle auditorium has been the rallying center for union meetings for prayer and Christian fellowship. The building is open and in constant use from eight in the morning until nine and ten at night every day.

The work on the Mito field has only been fairly prosperous this year. The Evangelistic Campaign has not benefited that field as much as it has other places, although they had their share of success in 1915. The very good Literature provided by the Christian Literature Society of the Federated Missions has been very helpful and a great deal of it has been used with much visible fruit.

The outstanding encouraging features **Encouragements** of the work in Osaka has been advance in self-support, aggressive evangelistic effort, consecration on the part of the church members, zeal and efficiency in the "follow up" work after

the evangelistic campaign and the hearty cooperation of all the churches and chapels with the other churches in the three year's campaign.

Attention is called to the very serious need of something being done for the thousands of young men and women employed in the factories, away from all restraint and protection of homes, and subject to all kinds of temptations. Also to the alarming increase in the drink habit and in immorality. The number of deaths in Osaka yearly equals the number of births and accordingly the great increase in population of 40,000 to 50,000 yearly is only possible because of the large number of people coming into the city.

While the growth on the Kobe and
Self Support Liu-Chiu field has not been as fruitful in numbers as might be expected, the financial growth has been better this year than ever before, the members contributing over 2200 *yen* towards the support of their own work. There is an awakened interest in the matter of self-support all over the field and it is hoped that within the "Five Year Program" we may see many of our churches becoming entirely independent of all mission help.

Our Mission, along with the whole
Dr. Dearing Mission body, has been called upon to sustain a very severe loss in the passing of Dr. J. L. Dearing. He had a very large part in all interdenominational work in this country. His place will be very hard to fill and we will miss him greatly because of his active interest in everything tending to the building up of the work in Japan.

We rejoice in the completion of the
Dr. Harrington Revision of the Japanese New Testament. Dr. C. K. Harrington of our Mission has devoted his entire time during the past six years, at the expense of our Society, to this very important work and when he returns to Japan this fall from a well earned vacation he will in all probability resume his much appreciated work in the Seminary.

II.—THE JAPAN MISSION OF THE SOUTHERN BAPTIST CONVENTION

By. P. P. MEDLING

Field Excepting two preaching places, two Sunday Schools, and two kindergartens, the work of this Mission is confined to Kyushu and the Shimonoseki district. In Kyushu we have work at Kagoshima, Tarumizu, Kumamoto, Omuta, Kurume, Fukuoka, Nagasaki, Omura, Sasebo, Kokura, Yawata, Wakamatsu, Iizuka, and Moji. The work across the strait is at Shimonoseki, Chofu, and Asa.

Forces Missionary force: seven families on the field and one single lady, and two families on furlough. The number of Japanese workers is as follows: ten ordained preachers, seven unordained evangelists, and seven Bible women.

Work Our Mission is twenty six years old, has nine organized churches, twelve out-stations, a church-membership of 756, twenty-four Sunday Schools, with an enrollment of 1618, and total contributions for the year were \$1350.53. Increase during the year was 81 by baptism, and 15 by letter.

Schools Besides our evangelistic work, we have a Boy's Middle School, and a Night-School in Fukuoka; a Gospel Book-store in Shimonoseki; three Kindergartens; and in co-operation with the Northern Baptist Mission this Mission is conducting a Theological Seminary in Tokyo. The trustees have secured the Duncan Academy property and plan to locate the Seminary there permanently. The Mission supports and directs three Kindergartens with an enrollment of 111; the Night School has an enrollment of 105; and the Middle School 110, making a total of 326. The number of Seminary students is 21.

Gospel Book Store The total receipts from sales through the Gospel Book-store, conducted by the Mission, were \$3,810.58, representing an

increase of \$1,406 23 over the previous year. This enterprise has been self-supporting for two years. During the last two months of the year five thousand copies of the "Christian Belief" were circulated.

III.—THE AMERICAN CHRISTIAN CONVENTION

BY A. D. WOODWORTH

Activity The past year a thriving kindergarten has been established at Naka Shibuya, Tokyo. The Azabu Christian Church each year gives a Christmas dinner to the poor. The past Christmas three hundred and fifty people from Shin Ami Cho, Shiba, one of the poorest districts of Tokyo, were entertained from 10 a.m. to 3 p.m. with phonograph, speeches, dinner and distribution of clothing. This church is also the administrative center of the *Hoonkwai* Consumptive Relief Association) whose members, now numbering 1,200, give ten *sen* a month as a sort of health tax. The amount distributed to date is about 600 *yen*. About 250 have received help, the amount given being from one *yen* a month up to ten. About twenty-five are now receiving help, the others having died, nearly all in the Christian faith. The work is entirely undenominational; consumptives of all denominations and no denomination have been helped according to their need and the funds in hand. The association has attained government recognition. In connection with the Christian work of the Azabu Middle School, 800 copies of the Christian News and 500 copies of the *Myojo* are being used with profitable results. Mr. Ebara reports 10% of the students (800) Christian. A new plan is being tried of purchasing fifty copies of some suitable book like "The Life of Joseph," and letting the boys read it class by class, one of the teachers superintending the distribution and return of the books. The Mission has largely curtailed its country evangelistic work in Miyagi and Tochigi Kens owing to a lack of funds.

IV.—THE CHURCHES OF CHRIST MISSION

BY T. A. YOUNG

Introduction During the past year this Mission has carried on its varied work as thoroughly as possible and with gratifying success when the limited funds at its disposal and the inadequate missionary and Japanese working forces are considered. However the completion of the Million Dollar Campaign among the home churches, which money is to be used for equipment in the various Mission fields, and the great advance already made in the Men and Millions Movement, which is an effort to provide a thousand workers and six millions of dollars for the various departments of the work of the Church and in which foreign mission work shares very generously, give definite promise of adequate funds for the present work as well as of enlargement in the near future.

Forms of Work The work carried on by this Mission is three fold, namely:—Evangelistic, Educational, and Benevolent. The evangelistic work has for its centers the great cities of Osaka, Tokyo, Sendai, and Akita—from which places many of the surrounding cities and towns are reached. In this way our work extends practically the length of the main island.

The educational work centers in Takinogawa, Tokyo. Here are located the Bible Colleges for men and women—the *Chu Gakko*—the *Jo Gakko*—the Home Economics and Music Department building as well as a commodious kindergarten.

The benevolent work takes the form of Primary School and kindergarten conducted at Matsugae Cho, Koishikawa, Tokyo.

Mission Force During the year our Mission force has been increased by the coming of Dr. and Mrs. F. E. Lee, who are to be associated in the school work, and Miss Ada Scott who will have the supervision of the kindergarten work in Tokyo. Prof.

Zenda Watanabe, who has returned from his work and study in America, has been added to the faculty of the Boy's Bible College. The following missionaries have returned from furlough:—Miss Edith Parker who resumes her work as the head of the Home Economics Department of the *Joshi Sei Gakuin*: Miss Rose Armbruster who has again taken up her evangelistic work in Akita: Mr. and Mrs. C. E. Robinson who, having been transferred from Sendai, have entered upon their work in Osaka.

Miss Bertha Clawson, Miss Kate V. Johnson, and Mr. and Mrs. C. F. McCall left for their regular furloughs and are now absent in America.

It is a matter of great encouragement that our Home Board has heartily approved the Tokyo Christian Woman's College as well as the University to be established for men and has promised co-operation in every possible way.

All schools show a gratifying increase in enrollment over last year—work of a higher grade is being done—additions have been made to the curricula and the teaching forces have been strengthened. The Board of School Trustees is considering adding another year of study to the course of the Boys' Bible College—in this way making a two year preparatory course followed by a three year regular course. A special feature of the work in both Bible Colleges this last year has been the course of lectures on Sunday School work provided by Mr. H. E. Coleman and his assistants.

The English Night School which is a feature of the work in Osaka is very flourishing—and the new building which is now being erected for this school will mean much in the way of a decided and permanent growth.

The Kindergarten work in Akita, Tokyo, and Osaka as well as the Primary School in Koishikawa, Tokyo are all doing splendid work.

Limited funds have hindered the work of the past year yet there have been 170 persons who received baptism. The roll books of all churches have been revised and the actual working membership shown to be but about 20% of the

School of
Religion
Baptism

total membership. This has resulted in a definite movement for the revival of indifferent Christians which is already proving effective, as well as the consideration of ways and means for the conservation of those uniting with the church. The outstanding needs of the evangelistic work are, first, the need of more missionary families, and second, a more adequate financing of the work we now have.

The Bible School work is being more largely emphasized; a number of schools have been graded and the growth of the number of adult Bible classes is very noticeable. The Bible School work in the villages is proving especially successful. The results of this training of the children are now being seen in the fact that among those receiving baptism in the different places of work are always to be found some from the older classes of the Bible School.

Our force now numbers twenty-seven,
 Summary twenty-three on the field, with four home
 on furlough. There are ninety-eight
 Japanese workers, while work is conducted in five large centers with sixty-two outstations. The sixty-four Bible Schools enroll about 4,500 scholars.

V.—THE CHRISTIAN AND MISSIONARY ALLIANCE

BY H. LINDSTROM

From the time our new chapel was
 New Chapel dedicated in January 1916 the audience
 has been steadily increasing. Our last
 Christmas celebration was attended by more than 350 adults and children.

The Gospel hall attached to the chapel proves a real success. Many decided for Christ during the year and of these so far 50 believers have been baptized.

Last year the believers contributed 450 yen towards the work.

Pastor Tatsuji is a zealous worker, earnestly following up the many persons who yield to Christ at our inquirers' meetings at the Gospel hall.

The "*Sōten-kitokwai*" held every morning at 6 o'clock has been a help and inspiration to many. These prayer meetings, mostly attended by believers of the Presbyterian and Alliance Churches, were begun in the middle of November and are still vigorously kept up. The believers have decided to ask God for greater things, and the Lord has begun to work. The average attendance at these prayer meeting is about 30 persons, but as many as 47 have been present.

Mr. Francis accompanied by Japanese workers made a number of evangelistic tours in *Bigo Kuni*. The meetings as a rule have been well attended, and as a result there are many inquirers.

Our workers at Onomichi began work at Fukuyama some months ago. The work among children is very encouraging, especially at Onomichi.

VI.—THE EVANGELICAL ASSOCIATION

BY P. S. MAYER

Considerable changes have taken place during the year in the distribution of our forces. Dr. S. J. Umbreit and family have been stationed in Tokyo and our Kobe-Osaka field is at present without a male missionary. Miss Susan Bauernfeind sailed for America in April, and Rev. A. D. Stauffacher, our representative on the faculty of the Aoyama Seminary, was compelled to leave Japan on account of the serious illness of his wife. His place has been filled by Rev. B. T. Schwab.

The year 1917 promises to be one of extensive building operations. The Koishikawa congregation is to have a new church and kindergarten plant, costing twenty thousand *yen*. An appropriation of twelve thousand *yen* has also been made by the Board for a church and kindergarten building to be erected in Hongo or Shitaya. Funds are also on hand for a similar plant in the city of Kobe, which will be built as soon as a missionary has been stationed there. In Koriyama a lot has been secured for a residence for Miss Ranck, and it is hoped to complete this building within the year.

Two new kindergartens were opened during the year, making a total of ten, with an enrollment of about four hundred children. Only three of the kindergartens are provided with adequate buildings, but we hope to erect two new kindergarten buildings during the coming year.

The Bible Woman's Training School has an enrollment of forty five girls, who are preparing for Christian service. In the Theological Seminary at Aoyama we have eight young men. The Night School at Tsukiji has an enrollment of about fifty and from its student body young men are constantly being led into the church.

Our lady missionaries are finding an increasing field of opportunity in the work among the factory girls of Mukojima and Honjo. At Mukojima the work has been greatly facilitated by the factory authorities in setting aside a regular evening each week for meetings with the girls. In the Honjo factory permission has been given to hold meetings once a week instead of once a month as was formerly the case.

A goodly number of people have been secured for the Kingdom during the year, but a careful pruning of the dead material has prevented any large increase in the membership of our church. Noteworthy progress was made, however, in self support, the contributions from Japanese sources increasing from 2800 to 3500 *yen*.

Visit of Bishop Bishop G. Heinmiller of Cleveland, Ohio, is making an extensive visit to the Japan and China missions. We hope that this visit will result in a thorough reorganization of our mission, making possible a larger and more effective work.

VII.—JOINT CONFERENCE OF LUTHERAN MISSIONS CO-OPERATING IN JAPAN

BY L. S. G. MILLER

Growth The year 1917 marks a quarter of a century since the first Lutheran missionaries came to Japan. During the first half of this period there were never more than four missionary families on the field and for this reason our work was small and confined to Kyushu. The last half, however, has shown a steady growth until today there are twenty-eight missionaries and forty Japanese evangelistic workers (wives and kindergarten teachers included). This increase of force would seem to justify an advance into a wider territory ; and with this in view, in late years, work has been opened up in Tokyo, Shimonoseki and Nagoya. It has also been decided to locate a missionary and Japanese evangelist in Osaka, and as soon as practicable other large centers will be entered.

New Missionaries We have been particularly blessed this year in the number of new missionaries who have arrived in Japan. Three with their wives are now on the field studying the language and a fourth is expected in the fall to teach in *Kyushu Gakuin*.

New Equipment During the past year a new church, parsonage and mission home have been erected at Hakata-Fukuoka. The church is of brick with a seating capacity of 250. It was dedicated in September 1916. Another important addition

to equipment is a "Ford," brought out for use in growing country work. Also, \$50,000.00 has been approved by one of our Boards and is now being collected for additional equipment in evangelistic and educational work.

The evangelistic work of our Kyushu, Evangelistic Tokyo and Nagoya stations has been carried on during the year with encouraging results. About 150 additions have been reported for the year. The Tokyo dormitory for students, under supervision of Rev. F. D. Smith, has been enlarged and work among these students has been very satisfactory. At Saga a dormitory for school girls is being opened up by Dr. and Mrs. Lippard with prospects for doing good work. Good attendance at Bible classes and well attended services in the city and at several out stations are also encouraging features in the Saga field. Rev. E. T. Horn and our Nagoya pastor have been visiting the village schools in a district near Nagoya for special work among the teachers. Some very good meetings have been held but a good deal of opposition is reported. Rev. J. P. Nielsen with the aid of his "Ford" has been carrying on a very successful country work near Kurume. Work has been opened up in four new villages in this way and a good deal of interest has been shown. At Kumamoto, Revs. J. M. T. Winther and A. J. Stirewalt working with the Kumamoto evangelists and Theological students of *Kyushu Gakuin* have been able to carry on quite an active evangelistic campaign by street preaching in the city, and country evangelism in neighboring villages. Much interest is reported. At Omuta, Rev. C. W. Hepner reports good attendance at Sunday Schools and public preaching services. Country work, also, at three points in Munagata *gun* has been carried on with very encouraging results.

The woman's work of our Mission has now been inaugurated by Misses M. B. Akard and M. L. Bowers who came to Japan three years ago. After a year and half of study in the Tokyo Language School they removed to Kyushu and have been doing most successful work at Saga and

Hakata. Two new ladies are expected this year to join in this work.

Kindergarten and Sunday School Kindergartens are conducted at Saga, Kurume, Hakata and Ogi with an average attendance of about thirty-five. Monthly Mothers' Meetings in connection with these kindergartens have been well attended during the past year.

Sunday School work has been advancing during the year. A half dozen or more new schools have been opened, and there are now about 2000 children who attend the various Sunday Schools with comparative regularity.

Education *Kyushu Gakuin* has been blessed with another year of fruitful service. The first class to enter when the institution was opened, graduated in March 1916. There were forty-four graduates and of this number forty per cent were baptized Christians. From these graduates, twenty-five per cent of those who tried to enter higher institutions of learning, succeeded in passing the required entrance examinations. Compared with the record of the other Middle Schools of Kumamoto this was a very good showing. At the beginning of the sixth session in April 1916, out of 242 applicants, 131 were admitted. This gives a total enrolment at the present time of 551. During the past year the Educational Department of the Government gave its official recognition to the Theological Seminary of *Kyushu Gakuin*, thus exempting our Theological students from military service while in the Seminary. There are eight students in this department.

VIII.—JAPAN EVANGELISTIC BAND

BY R. W. HARRIS

We are thankful to record that during 1916 the Mission has on the whole made gradual progress. In spite of war conditions at home our Foreign Staff has been increased by three new lady missionaries. The Japanese Staff has remained about the same.

During the year invitations have come from all parts of the country asking us to supply them with resident evangelists, but in many cases we have had to refuse through insufficient workers. Calls, too, have come for the services of our Special Missioners, and Conventions and Missions have been carried on with much blessing in various parts of the country.

We have three Mission Halls in the city of Kobe, all doing an aggressive evangelistic work. Over one hundred souls have been baptised from our Minatogawa Hall since it was opened 18 months ago.

Mr. and Mrs. Dyer are still labouring at Himeji. They report as follows:—
 “During the past year we have baptised twenty new converts and have admitted them into full membership in the Methodist Church. We have been able to open up a new and important town to Gospel work some fifteen miles from here and locate an evangelist there. He has already gathered a most encouraging number of Christians and enquirers together, and the work is spreading from that centre to the outlying places around. We have also recently been invited to do evangelistic work in two large cotton spinning factories, where there are some 2,000 operatives at work. We are given every facility by the management, and arrangements have been made for Bible Classes every week, besides several other preaching services monthly.

The *Kyodo Dendo* Christian lectures helped to break down much of the opposition to Christianity, and we felt that those meetings ought to be followed by some direct and aggressive evangelistic effort, and so in the autumn we

arranged a united Convention for the three *ken* of Okayama, Tottori and Hyogo and an evangelistic campaign, which lasted for six days. Meetings for Christians were held each morning and afternoon, and for the evening evangelistic meetings we hired one of the largest theatres in the city. The results were in every way most encouraging."

Tokushima Mr. and Mrs. Wilkinson are working with the Presbyterian Church, South, at Tokushima. Although they have only

been working there six months they are beginning to see fruit. A large Mission Hall in the centre of the town is opened most nights in the week for evangelistic meetings. Over one hundred persons have given in their names at these meetings.

Class work Miss Cribb with one Japanese worker is still working in Osaka among the factory hands. They are at present concentrating most of their time and energy on six factories. In all these factories they seem to have won the confidence of the managers who allow them free access at any time. Evangelistic meetings are held weekly in each factory. During the year seven girls and two adults were baptised.

Miss Penrod has seen much blessing during the past year at the Crittenden Rescue Home in Tokyo. She is much crippled by the lack of helpers.

Mr. and Mrs. Cuthbertson have returned from furlough and taken up their work again amongst the policemen in Tokyo. The acquisition of a motor car has made it possible to visit and hold meetings in the Police Stations in the surrounding districts. Work is also carried on in Yokohama, Osaka and Kobe.

Mrs. Braithwaite, with two workers, is still working with very encouraging results among the patients at the Akasaka Hospital Tokyo.

Literature The circulation of "Christian News" has increased during the year. Over 20,000 copies are now issued monthly. The "Living Bread," a magazine for Christians has been much used, especially by pastors in lonely places.

IX.—THE GENERAL EVANGELICAL PRO- TESTANT MISSIONARY SOCIETY (GERMAN-SWISS)

BY EMIL SCHILLER

War Times Unfortunately, the year 1916 too has been a year of war. That meant various hindrances to our work, though they did not come from our home circles which rather contributed more eagerly than before. Also the Government and the general public of Japan have continued their broadminded attitude. Nevertheless, there have been hindrances, among which only one may be mentioned, that the German missionaries among us have been obliged to do less work in public, than they wished, and than they used to do in peace times.

Field and Forms of Work But in spite of that, we can report good progress in our work during 1916. It is carried on in Tokyo, Chiba, Toyohashi, Otsu, Kyoto, Osaka and the surroundings of these cities, so that we have 20 places altogether in which regular evangelistic work for the Japanese is undertaken. During the year under review, we appointed a second Japanese Pastor for Tokyo, we re-opened a second preaching place in Kyoto and some new work in Okazaki and Osaka. The work altogether is rather large for our small staff of workers, 3 missionaries, 4 ordained and 2 unordained Japanese pastors with some other helpers. Besides our evangelistic work (sermons, lectures, Bible-instruction, Sunday Schools, women's meetings, young men's associations) we publish a monthly magazine, called *Shinri*, and undertake some educational work in two German Night Schools in Tokyo, and Kyoto, where the interest is increasing constantly, in a students' hostel and a kindergarten in Tokyo.

Work for Germans The missionaries have also the religious care of the German speaking Protestant communities in Tokyo, Yokohama

and Kobe, where regular preaching services are held, and the religious instruction is provided for the children in the German Schools in Kobe and Yokohama. As the war has continued, we have had to go on with our religious work among the Protestant German and Austrian war prisoners who are scattered over 11 places of detention from Kyushu to the Chiba region east of Tokyo. We managed to hold preaching services in all of these camps once a month, if possible, and also at the Christmas and Easter time. Besides that, services were held by some interned missionaries and also by some officers. A similar work is undertaken by the priests of the Roman Church.

Looking back over the past year, we have good reasons for thankfulness. Our experience is that of Paul the apostle who when mentioning the troubles he had met could go on however with the confident statement, "But the word of God is not bound."

X.—FREE METHODIST MISSION

BY A. YOUNGREN

As in previous years the chief aim of **Evangelistic work** the mission has been to evangelize, not as seed-sowing merely, but with the definite object of getting results. Nor have we been wholly disappointed. Leaving out minute statistics, suffice it to say that more than one hundred converts have been baptized and received into the local churches. On the country districts some of our Japanese evangelists are responsible for several towns and villages each, and are daily conducting meetings or dealing with inquirers. Some of the evangelists are furnished with bicycles and thus their efficiency is multiplied.

In Osaka the evangelistic work is being pushed at three chapels, in one of which meetings are held every night except Monday.

Many interesting and striking conversions have taken

place. We mention only one. A young man entered one of the chapels and stole a Bible from the pulpit, and then sold it at a second hand store. Prayer was offered that this might prove the means of his conversion, and the following Sabbath he came to the morning service, got under conviction, confessed to the theft, went and secured the Bible where he had disposed of it and thus having cleared up his back track he was blessedly saved.

There are nine Sunday Schools in connection with our work in Osaka, four of which are conducted in believers' homes. Special prayer meetings for the children have also been held regularly and several have been converted, baptized and received into the church.

Teacher Training classes have been organized at two points during the year and have proved a stimulus to the Sunday School work. Work among the children is receiving special attention on the country districts as well.

Our believers at Kakogawa on the Banshu district have been organized into a regular society, and there are now in all seven organized churches in the mission. None of these is wholly self-supporting, though one society is paying towards other enterprises in the mission an amount almost equal to self-support.

At Sumoto, Awaji, new church property has been secured in a favorable location.

The cost of the property was about 3,300.00 *yen*, one third of which was raised by the local congregation.

The annual joint conference of missionaries and Japanese was held at Sumoto in May, and was a time of much manifestation of God's presence, and a source of inspiration to the local work.

It has been the custom in our mission for several years to conduct a Holiness Convention during the first week in January, and much good has resulted from these meetings. This year Rev. B. F. Buxton, and Rev. J. B. Thornton of the J. E. B. were the speakers. Three services were

held each day, those in the evening being entirely of an evangelistic nature.

Our entire force of workers and many of the believers also attend the Holiness Convention held in Arima each year. This gathering has never failed to be a source of blessing and a means of kindling watch-fires throughout our work. This was especially the case this last year when Dr. Inwood of England was the speaker at the convention.

The training school has carried on its usual activities during the year. The school has been transferred to a better location than the former one, and some other material improvements have been made, which have considerably facilitated its work. Several new students have been admitted, and one has gone out from the school as a Bible Woman.

XI.—FRIENDS MISSION

BY MRS. H. E. COLEMAN

Two gifts of money will make possible for the Friends Mission a modern well equipped meeting house in Tokyo, and a dormitory for young men with institutional features for student work. Plans for both are being made and it is hoped that these two new buildings may render possible a much enlarged work.

The Annual Meeting at Tsuchiura took the necessary steps to establish a regular Yearly Meeting which is a definite step in advance toward the Japanese sharing responsibility.

The use of the tent in the country work has proved increasingly helpful. A definite plan for a week's meetings in a place with suitable meetings for men, women, children and the community in general, aims to give such definite

instruction in Christian fundamentals, as will make possible a fairly intelligent idea of what it means to be a Christian.

The Friends Girls School has had an increased attendance, while the return from America of one of our graduates, with an M.A. from Columbia has added much to the strength of the teaching force.

Peace, temperance and the Sunday School have claimed a large share of the time of our workers.

XII.—HEPHZIBAH FAITH MISSION REPORT

BY AGNES GLENN

In four towns evangelists have been stationed, where they carry on regular mission work and also hold services in cottages, factories, on the streets, etc.

A special evangelistic trip was made through the Ken in October, visiting 110 towns and villages, in which meetings were held and tracts distributed. Over 500 inquirers in these villages were provided one year's subscription to the "*Christian News*."

In the four stations some 200 have professed conversion, and at each place a number were baptized by immersion.

Thirteen Sunday Schools were carried on, each having an average attendance of eighty pupils.

During the year 40,000 tracts were distributed. The Gospel was preached and the Bible taught to the teachers and pupils of seven Middle Schools in Chiba Ken.

A Holiness Convention was held near Choshi in hotels on the sea-shore. It had a regular attendance of more than 110, and as a direct result of the meeting spiritual blessing was received at various places, and especially at one town. Here a revival broke out and numbers were saved. The people begged for a missionary to come and preach, and when one went, hundreds came to hear, after which seventy bought Testaments,

Yokohama The work in Yokohama consists of one Central Mission Hall, on Theater St., a mission in the poor district, and ten Sabbath Schools. Gospel meetings are held nightly at the mission on Theater St., after which another meeting is held for inquirers, and a Bible class for the Christians. During the year 700 out of 1000 inquirers professed salvation. Of these, many were genuinely converted, as their lives and testimonies prove. Some who had contemplated suicide, and others who were full of misery and sin were saved and delivered from the power of drink.

From 200 to 300 calls were made each month by workers to help the converts. Several thousand tracts and other religious papers were given out.

A free bath where an average of more than fifty children received weekly attention was kept up most of the year; also industrial classes for children and meetings for the adults.

XIII.—METHODIST PROTESTANT MISSION

BY LEIGH LAYMAN

Organization There is much of a sameness to these reports from year to year. This work is divided into Mission and Conference. The Mission, consisting of missionaries only, has charge of all chapels, schools and finances. The Conference, of which missionaries are members, has control of all organized churches.

Policies This Mission has three distinct policies. 1. A maximum Japanese force. 2. A minimum missionary force. 3. Evangelization first; education second; with the last, the additional policy that no missionary shall give his whole time to educational work. Each missionary in school work shall be responsible for the evangelization of some given territory. In this policy, we think that we have taken

a step forward in the solution of the question of the increase of the missionary force.

Our work extends from Tokyo to Territory Nagoya, along the Tckaido, and in adjacent territory. We are assisting in occupying the cities of Tokyo, Yokohama, Hiratsuka, Oyama, Ejiri, Shizuoka, Hamamatsu, Nagoya, and Yok-kaichi. Most of our chapel work is in the country adjacent to these cities.

Forces Two missionary families, 15 ordained pastors, 20 evangelists, 17 churches, 55 chapels, one college, four night schools, one school for the blind.

Figures	Mission families	Ordained pastors	Evangel- ists	No. enquirers.	No. bapt.	Appro. for evan-work
1911	3	12	10	395	204	21,000.00
1912	3	13	14	341	141	21,800.00
1913	2	13	17	534	160	22,700.00
1914	3	15	20	389	190	24,300.00
1915	2	15	18	635	236	25,700.00
1916	2	15	20	477	225	23,900.00

The above is a comparative statement based on our Mission year which ends March 31st.

The figures for the three quarters ending Dec. 31st, 1916 are very gratifying. For the first time in the history of the Conference, we are having a Japanese President. The Japanese are trying to celebrate this event by making this the banner year of our work. It looks as though they are going to succeed.

Comparisons are generally obnoxious. But it would be interesting if some one would be brave enough to compile a set of statistics along the line suggested above, in view of the practical interest in the increase of the missionary force. We would be interested to know what results and at what cost any other Mission, with a larger missionary force, but the same or less Japanese force, is securing.

XIV.—METHODIST PROTESTANT WOMEN'S FOREIGN MISSIONARY SOCIETY

BY HARRIET E. STEELE

Removal Girls School

The outstanding feature of the work of the woman's society of the Methodist Protestant church during the past year is the removal of their girls school at Yokohama, from the cramped, unsatisfactory quarters in the foreign settlement on the Bluff to a site containing more than five thousand *tsubo*, situated in the suburbs and convenient to the Japanese part of the city. A new Japanese style dormitory to accommodate about sixty students and teachers has been built. Also a domestic science building and chapel moved from the old site. With new buildings, new equipment and room to grow, the outlook for the school is very bright. In addition to the girls high school, the society has a kindergarten and primary school in Hommoku, a kindergarten in Hamamatsu, and one in Nagoya. The teachers are for the most part Christian, and stress is laid on active evangelistic work in the homes of the pupils, and under the direction of the teachers many Sunday Schools are conducted.

Evangelistic Work The evangelistic work of the society has, in accordance with the policy of previous years, been intensive rather than extensive in character. Special mention should be made of a Bible conference continuing three days which is held each year for the inspiration and instruction of our Christian workers. A workers' meeting is conducted in each district, once a month, by the missionary in charge. The Bible women and wives of our pastors and evangelists attend and practical evangelistic problems are discussed and a feeling of unity maintained.

Tokyo In Tokyo a good work is being done among the blind women and girls who attend the Methodist Protestant School for the Blind. Another energetic worker has a group of

factory girls to whom she is giving systematic religious instruction and befriending in every way possible. Through the use of a circulating library Christian ideals may touch lives almost barren of ennobling influences. On holidays, instead of spending the time on the street or at a cheap theatre, these girls are taken on a short excursion or encouraged to spend the day at the worker's home, reading, sewing, or in friendly intercourse.

The force in Nagoya has been strengthened by the return of a faithful missionary, who is devoting her time to village work on the Chita Gun peninsula with encouraging results. We have at present two missionaries and thirteen Bible women, but expect to increase the native force soon.

XV.—OMI MISSION

(Headquarters: Hachiman, Omi)

BY W. M. VORIES

Founded in 1905 by one independent worker, in the Province of Omi (where no missionary had ever been stationed), this Mission has reached in 1916-7 a total of over 40 workers,—largely self-supporting through its architectural department.

The distinctive features are its exclusively *rural* objective; its *equal* responsibility between Japanese and foreign co-workers; its *non-sectarian* basis; its *self-support* features; its *freedom to experiment* with untried and unconventional methods of evangelization; its wide *variety* of activities, and its unique *Platform*, which follows:—

I. To preach the Gospel of Christ in the Province of Omi, Japan, without reference to denominations. There being no "Omi Mission Church," converts to be organized into

self-supporting congregations of the denomination of their own choice.

II. To practise the complete unifying of the work and fellowship of Japanese and foreign workers.

III. To evangelize communities unoccupied by any Protestant Mission, and under no circumstances to overlap with the work of such Missions.

IV. To evangelize *Rural* communities, as the most conservative element of the nation, and the most probable source of leadership.

V. To seek, enlist, and train leaders and workers.

VI. To work for social reforms, including temperance, social purity, marriage customs, physical and sanitary betterment, and definite efforts for the poor and the "out-castes."

VII. To study and experiment with new methods of evangelization.

Results

During 1916, the extensive preaching by the *Galilee Maru* staff has resulted in three intensive centers of work in West Omi. The mission force has increased by about ten, including a new denominational representative, which makes seven different bases united here. The number of workers from the ranks of the Buddhist priesthood has increased to four, with more prospects. Number of baptisms less than in 1915, but inquirers preparing for baptism greatly increased, and including all ranks of society. The experiment in *democratic, rural, and inter-denominational* evangelization is increasingly successful.

Omi Mission in 1907 was without a cent of resources, violently opposed locally, and supposed to be a failure after two years' efforts. In 1916-17 the Mission is honored where it was despised. No Board and no individual evolved the strategy; God planted and men could not uproot!

XVI.—THE ORIENTAL MISSIONARY SOCIETY

BY E. A. KILBOURNE

Bible Training Institute God continues to give victory in the school and a number of students were graduated during the year. Some of these were trained for other missions, but mostly for the work of the Society. An average of about thirty students were in training during 1916.

New Stations One new station was opened at Okayama and the work in Izu reopened. There are now 30 stations, and over 40 out-stations regularly visited.

Publications Books, tracts, and other publications to the number of 1,656,250, aggregating 49,703,000 pages were issued during the year. Most of the above were tracts and Scripture booklets which were given away. Sales aggregated over 5000 books and Bibles of our own publication.

City Missions In our six city missions in Tokyo more than 3000 services were held besides over 600 open-air meetings. These resulted in 2249 seekers, (*Kyudoshu* and *Kesshinsha*.) The offerings in these six missions amounted to 2151.66 *yen* for the year.

General Statistics for the whole work of the Society show that over 12,500 meetings were held. (This number includes those enumerated under City Missions.) These resulted in over 4000 seekers.

The workers made 12,500 pastoral visits during the year, and distributed many thousands of tracts and booklets.

Tract Distribution in Villages We are continuing the work of house-to-house tract distribution in our effort to visit every home in Japan. The following figures will show what has been accomplished :

Number of houses in Japan.....	10,000,000
Number of houses reached	6,234,792
Number remaining to be visited	4,141,908

28 provinces are finished and there are 19 yet to do. We are expecting to finish this special effort during the coming year, as ten new missionaries are to arrive early in 1917 to superintend bands of Japanese workers.

This work has occupied about four years and cost over 100,000.00 *yen*. About 50 000.00 is needed to finish, nearly all of which is now on hand.

Many results have followed this visitation work which are not included in the statistics of the regular work. Many hundreds of New Testaments have been sold to those who received a portion of the Word and about 6000 people have been dealt with about their soul's salvation.

XVII.—THE SALVATION ARMY

BY JOHN W. BEAUMONT

In a striking degree the watch word
Commencing 1916 *kai hei jikyu* "every soldier self support"
 has played an important part in all
 branches of our work.

We thank God for the increased interest, service, and devotion of our people; and feel confident that as the spirit of individual effort develops, greater results will be secured in the coming years.

Encouraging progress is reported from
Corps, Institutions, the newly opened corps at Chiba, Kofu,
Officers Nagano, Numazu, Imabaru, Omuta,
 Nagasaki, and Nanzan Dairen.

The present Field state gives—73 Corps, 20 Societies, 12
 Institutions. Total 105. Officers and Cadets: Japanese
 235, Foreign 12 Employees: Japanese 36. Total 283.

The transfer of Commissioner Mapp,
New Leaders on account of Mrs. Mapp's health, was
 greatly regretted.

Colonel de Groot, after a very successful command of

the Dutch Indies, has been heartily received as the new Territorial Commander. The series of welcome meetings were characterized by crowded halls, and large numbers of seekers.

After seventeen years' devoted and earnest service as a Salvation Army Officer, Mrs. Lieut. Colonel Yamamuro the wife of our esteemed Chief Secretary, received the call for higher service on July 12th.

In her quiet, unobtrusive manner, she seconded and in some instances initiated work for the uplifting of the women of Japan.

The crowded gathering at the funeral in the Y.M.C.A. Tokyo, attended by leaders in public life—political, educational, commercial, religious, was an eloquent tribute to the noble and sincere part a woman's influence had exercised on the life of the nation.

The average number of seekers per month registered 465; from these a net increase of 1,275 new members were made. The total membership is 6,460 in addition to over 3,000 remaining in the preliminary stage as converts, and 1,453 accredited Junior members.

"Hard Cash" when related to spiritual work, may appear to some as sordid and worldly—but if considered as indicating real interest and unselfishness, it is eloquent in illustrating the spirit of the individual.

Collections have increased monthly, 34 *yen*. Members' contributions, 86 *yen*. Corps Helpers, 72 *yen*. Self Denial, 1,344 *yen*. Harvest Thanksgiving, 2,880 *yen*.

As a result of the visit of General William Booth to Japan, the Poor People's Hospital was established at Shitaya, Tokyo.

To commemorate the Founder of the Salvation Army, a Sanatorium for tuberculosis patients has been erected at Nakano, Tokyo Fu.

The opening ceremony took place Nov. 23rd, over 600 people attending. The buildings stand upon 4,000 *tsubo*

of land, with accomodation for 50 patients, at a cost of 48,180 *yen*.

Literature

The spoken word has its influence, but the written message silently wins its way.

The "*Toki no koe*," War Cry sales were 17,500 per issue. To celebrate "Foundation Day" a special edition in the interests of Anti-Tuberculosis had a record sale of 100,000 copies. 31 new tracts by Lieut. Colonel Yamamuro have had a large demand. Common People's Gospel nearly 17,000 (105th thousand), Life of Mrs. Yamamuro 8th thousand. Total sales of books and tracts 332,741. These figures indicate the keen interest of the people for plain, vital truths.

Social Work

The Government granted 400 *yen* for our discharged prisoners work. 580 men received during the year.

280 women entered the Rescue Homes. The Tokyo Home is in course of reconstruction for 50 girls.

4,318 patients were treated at the Hospital, with a total of 28,655 treatments.

The Workmen's Home and Free Shelter registered 34,478 beds.

An *Ainikan* officer (Poor People's Quarters) buried 12 persons—this means raising the funds for cremating and burial. Another officer in 6 months visitation had 49 converts; of these 16 made recruits, 8 died, 3 entered Workhouse, 2 transferred, 1 Social Home.

What an encouragement—but what a need to literally carry out the Saviour's command, Go—preach the gospel to every creature.

XVIII.—SCANDINAVIAN JAPAN ALLIANCE

BY JOEL ANDERSON

Open air work Great and earnest efforts in open air activities and Sunday School work on the part of the Christians should be marked down as the most prominent features of our mission during 1916. I have never seen anything like it in Japan. The "movement" began in the latter part of June when half a dozen young converts, in Nakano, started out with lanterns and drums to conduct their own service. The older Christians caught the zeal of the younger, and thus the Street Meeting Band gradually increased in number and effectiveness. Then during the whole summer and autumn two and sometimes three open-air services were held every week. Literate and illiterate men and women would stand with boldness before great crowds of eager listeners and testify of their own experiences, the wonderful change of heart and life, and the peace and joy they experienced when yielding to Christ in faith. Occasionally the meeting would continue for nearly three hours with the same crowd standing motionless. At the close some man or woman would step up in front to hear more, or to buy a New Testament. And it even happened that people were converted on the spot. One young man confessed his faith in Christ at such a meeting and a week later he too was preaching on the street.

Sunday Schools Our Sunday Schools are in better shape than ever before, this too, due to the active interest in this work taken by the Christians. There seems to be a general awakening to the fact that if this nation is to be brought to the feet of Christ the work among the children must be extended and the Christians themselves must try to shoulder more of the responsibilities.

XIX.—THE UNITED BRETHREN MISSION

BY B. F. SHIVELY

Mission Force Early in the year 1916 Rev. Joseph Cosand, D.D., the Superintendent of the mission, returned from his furlough in America and resumed the work temporarily carried on by the acting superintendent, Rev. J. Edgar Knipp. Miss Ellen Moore also returned to her work in company with Dr. Cosand. In September Rev. and Mrs. Warren H. Hayes came to Japan to join the mission force. They have been at work on the language in the Tokyo Language School, in preparation for evangelistic work in Chiba Ken. Rev. and Mrs. J. Edgar Knipp have had a good year with their co-workers in the Southern part of Omi. Rev. and Mrs. Shively have enjoyed another year in Kyoto where their chief interest is in helping to care for the Educational work of the Mission in connection with Doshisha University.

Special Emphasis The Mission has made a fair beginning toward occupying the long neglected field of southern Omi. A careful study of the territory has been made. Among the work now being done in Zeze is a well organized church and Sunday School. A successful Kindergarten, under the direction of Mrs. Knipp, is a vital part of the enlarging activities of this station. During the year work has been opened at Yasu, Seta, and Moriyama.

Encouragement Our pastors and people are coming to take an increasing responsibility in all forms of the Church's activities. One form which this spirit of responsibility has taken during the past year is in the direction of building churches. With us it is no longer to be the responsibility of the Mission alone. Indeed, two of our congregations have this year worked out the problem of new buildings for themselves and another has its plans well under way.

XX.—THE UNIVERSALIST MISSION.

BY G. I. KEIRN

**Ministers and
Churches**

During the year we have ordained one Japanese minister and settled him as pastor of the Central Church, Tokyo. All our churches report progress and some of them have never been in so good a condition as now. The pastor of our Nagoya church has made evangelistic trips into the country and surrounding cities nearly every week with good results.

Literature

The long continued demand for Universalist literature in the Japanese language has been met. The superintendent has published a book entitled "The Essential Elements of A Living Religion." A third edition of Dr. Allin's "Universalism Asserted" has been issued. A book for beginners, "Short Studies in the Larger Faith," by Dr. J. Coleman Adams has been translated and published. Two new tracts by the writer of this report have been published, making numbers 14 and 15 in a series averaging thirty three pages each. Of this series one hundred thousand copies have been printed during the year and placed in the hands of readers.

**Social and
Educational**

The social and educational side of our work has prospered also. The Blackmer Home for Girls in Tokyo has furnished a Christian home for more than twenty students during the year. The Blackmer Home Kindergarten, which is a charitable institution conducted by the Home, has been full to the entire capacity of the building. The Shizuoka Night School has had a prosperous year. In the majority of our churches, advance has been made in self-support. Upon the whole, the year has been one of our best.

XXI.—THE UNITARIAN MISSION

BY CLAY MACCAULEY

Purpose of the Mission

The Mission of the American Unitarian Association to Japan, as is well known, is not engaged in the establishment of a distinctive Unitarian denomination among Japanese Christians. It is rather a mission of sympathetic council and co-operation with all Japanese who are desirous of a Christian fellowship which shall seek to realize in life the practical religion taught by Jesus Christ. The work of the Mission, however, has become associated with several Japanese organizations which are devoted to religion, ethics and social service under profession of aims that are in accordance with the spirit of Christianity as generally confessed by Unitarian Christians.

Work in Tokyo

There are two Unitarian Churches in Tokyo; one of about 300 members in Mita, Shiba-ku, holding regular religious services, having a Sunday School, a Unity Club and several study classes. Another Church of about 100 members has a kindred organization, and is doing its work, with the *Joshi Ongakko* in Kanda-ku as its headquarters. These churches are both self-supporting and are in prosperous growth.

Forming a Zaidan

At present there is in process of formation a Japan Unitarian Association to be a "juridical person" under the name, *To itsu Kirisuto Kyokwai Iji Zaidan*, which is to receive in trust the present property of the American Unitarian Mission in Mita, under the legalized purpose of "diffusing the knowledge and promoting the interests of religion, ethics and social service in accordance with the spirit and practical aims of the Christian religion; holding in accordance with the teaching of Jesus that practical religion is summed up in love to God and love to man." It is the hope of the members of the *Zaidan* to have sufficient funds in the near future, to erect a commodious central

building somewhere in Tokyo, which shall become headquarters for an extensive movement throughout the country, in the service of its three-fold purpose.

The *Yu-ai-kwai*, (Friendly Society) though not organically connected with the Unitarian Mission, or Association, still has its main office in Unity Hall, and is seeking to make Christian principles practical among the Japanese laboring classes. This Society has now more than 25,000 members, divided among about 100 branches, located throughout the empire. Preparations are making for an important celebration, in the coming spring, of the fifth anniversary since the founding of the organization.

Three magazines are now published from Unity Hall. The *Rikugo Zasshi* (Cosmos) the oldest Christian magazine in Japan, is issued monthly, in editions of about 2000. The *Rodo oyobi Sangyo* (Labor and Industry) issues about 25,000 copies monthly. The *Yu-ai Fujin* (The Friendly Woman) issues about 3,000 copies. These periodicals report the *Yu-ai kwai* work. Some pamphlets and a few books devoted to Liberal Christianity are occasional publications from the mission building.

Much more work centers at Unity Hall under the hospitality of the Unitarian Mission, but I will not extend this report, already long for the space allowable here.

XXII.—ROMAN CATHOLIC MISSIONS

BY C. F. SWEET

For some years the authorities of the Roman Catholic Mission have been unwilling to furnish information for THE CHRISTIAN MOVEMENT IN JAPAN.

Difficulties of Presenting Report This is an unfortunate state of affairs, because the simple fact is that the publication is designed for a purpose which is in no degree antagonistic to the Roman Catholic work. Without consideration of that work the greatest single item in the grand total is left out of the reckoning, and all statistical tables are not only incomplete but maimed.

Full and complete statements of that work can be obtained, for it is all most carefully reported to the *Société des Missions Etrangères de Paris*, yet such portions as are here given are offered with much diffidence, and with many apologies.

General After some years of complete silence it may be as well to say something regarding the work of these Missions in a general way, because THE CHRISTIAN MOVEMENT IN JAPAN will come into the hands of many for the first time, and such will therefore hear, perhaps with surprise, of the existence of these Missions, of their great extent, and of their solid achievements.

Clergy Practically the Roman Catholic Missions of Japan are in the hands of the French clergy, who are divided into the Archdiocese of Tokyo, the Dioceses of Nagasaki, Osaka, and Hakodate. There are also Apostolic Prefectures served by the German Society of the Word of God, Franciscans from Fulda, and Spanish Dominicans.

Historically this Mission was first in the field not only in the early missions of the sixteenth and seventeenth centuries but also in the mid years of the nineteenth.

The French Catholics, with the ideal devotion so characteristic of their nation had been trying for years and years to effect an entry into the land where so many of their co-religionists had borne testimony to their faith in Jesus Christ, when the treaties of the eighteen fifties all at once unbarred the long-closed doors. They were in fact ready, and at once entered and, while serving such of their European disciples as had domicile here, began the work of preparing for actual work among the Japanese.

For some years nothing noteworthy occurred, when all at once Père Petitjean at Nagasaki was made aware of the existence in Japan of numerous communities of Christians, the direct descendants of the persecuted believers of three hundred years before, who had kept their belief and their baptism during those centuries, in the face of constant suspicion, unrelaxing vigilance, and ceaseless search for the followers of the "corrupt sect of Christians." In fact these communities were found all over the islands of southwest Japan, and they form the solid nucleus of the work which has been steadily carried on, almost entirely by French clergy and *religieuses*, until a few years ago.

This work covers the whole ground of missionary enterprises, direct evangelizing, pastoral work, orphanages, and schools. There are also theological seminaries, and a fairly large number of Japanese have been raised to the sacerdotal order. Of course the Japanese serve as lay helpers and catechists.

Within the last seven years also the Jesuit Fathers have opened a House of their Society in Tokyo. No doubt this *corps d'élite* of the Roman Church will mightily strengthen the work of the general Mission.

The war caused a considerable proportion of the French priests to return home to serve in the French army. This has hindered the work of the Mission and has thrown heavy burdens upon the shoulders of those who either through

age or physical condition are incapable of military service.

Nevertheless the total number of Japanese Roman Catholics is, and is likely to remain, much greater than that of any other group, and the work of this Mission is second to none in personal consecration, devotion, high training, practical wisdom, general efficiency and energy, as well as in knowledge, skill, sympathy and power.

JAPAN

PART IV

OTHER CHRISTIAN ORGANIZ- ATIONS AND MOVEMENTS

CHAPTER I

YOUNG MEN'S CHRISTIAN ASSOCIATION

I.—THE JAPANESE YOUNG MEN'S CHRISTIAN ASSOCIATIONS

BY G. M. FISHER

In the work among young men the year 1916 has moved along almost as smoothly as though we were not living in war times. Indeed, the effect of the war upon their attitude toward Christianity has been less unfavorable than we had reason to fear. It has lessened respect for Western civilization but intelligent men have discriminated between that civilization and genuine Christianity. On the other hand, their consciousness of the need of moral power in their own lives and in society at large has turned not a few of them toward Christianity. The United Evangelistic Campaign has led hundreds of young men, especially students, to enter the Christian life and has stimulated the demand for such Biblical studies as Fosdick's "The Manhood of the Master" and "The Meaning of Prayer," which have had a circulation in Japan almost as remarkable as in America and England.

Cumulative religious work is carried on by the City Associations in connection with the educational classes. In all cases chapel exercises and Bible classes are held from one to three times a week. It is a thrilling experience to stand before the 500 men of Osaka's educational classes when they gather twice each week for a religious service. The Laymen's Evangelistic Band at Osaka has continued its fruitful service, having conducted

25 regular meetings and addressed 26000 people at a total expense of less than 200 yen. From this Band four men have already entered theological schools. Evangelistic bands sent out under the auspices of the National Committee from the two Imperial University Associations addressed students in 14 different cities. The reflex benefit to the students themselves was even greater than the influence upon their auditors.

The total membership of the 87 Associations comprised in the National Union is nearly 10,000. The largest local memberships are in Tokyo, with 1240; Yokohama with 1013, and Kobe with 850. The Seoul Korean Association has the largest Boys Department with 500 members and a weekly attendance of one thousand in each of its chief departments, educational, religious and physical.

Buildings

New buildings have been opened at Yokohama and at Tokyo Imperial University. During the ten weeks after the opening of the Yokohama building a grand total of 30000 people had entered it. They were divided almost equally between educational classes, meetings and Bible classes, and the social and physical activities. Despite indifference toward physical education on the part of the average University student, the gymnasium at the Imperial University has already begun to present a lively scene three evenings each week. The dormitory accommodations have proved quite inadequate, so that two branch hostels are being conducted. In addition Doshikai has recently opened its new Christian hostel where 20 University students live. The demand for more hostels in connection with Government institutions has led the National Committee to begin a quiet canvass for further funds. Steady progress has been made on the enlargement of the Tokyo City Association auditorium and the erection of the gymnasium and swimming pool, and the National Headquarters Building will be completed during the spring.

A new department has been opened during the year for the provision of good moving pictures, primarily for the sake of members of the Associations and their families and

friends, but also for other young men. Fortunately a talented lecturer has been secured in the person of Rev. Toshio Murayama. In the intervals between exhibitions in the various Association buildings, Mr. Murayama has been given numerous opportunities to show the films and to lecture in factories, mines and schools, notably in the Kanegafuchi Spinning Mills at Kobe and Osaka. During the three months since the opening of this department 19,500 persons have attended the lectures.

Education

The educational department of the City Associations has grown until now the 15 City Associations including Seoul Central, enroll 3000 pupils. Kobe and Osaka have made successes of their Summer Courses and Osaka's thriving day school preparatory to the Technical Higher Schools has encouraged Kobe to open a commercial day school in April, 1917. Osaka's total enrollment last year was 2301, Kobe's 1351, followed successively by Seoul, Yokohama, Kyoto, Nagasaki and Tokyo.

The Conference Plant at Gotemba has been expanded by the erection of a second dormitory, and a third dormitory will be erected in time for use in July, 1917, and will be equipped with beds so as to be available for missionary conferences. The Plant will be in constant use this summer, since in addition to the two Conferences for older and younger students and other young men, it will be used by the National Conference of Christian Workers under the auspices of the United Evangelistic Campaign Committee, by the Baptist Mission, and by the Assembly of the *Nihon Kirisuto Kyokai*.

The completion by Mr. S. Niwa of a quarter century of service to the Japanese Young Men's Christian Association calls attention to the fact that the movement in Japan has already passed its majority. Mr. Niwa's service in Tokyo and Korea during all these years has been a fine example of talents wholly devoted to the Kingdom of God among young men.

II.—TOKYO KOREAN Y. M. C. A.

BY G. M. FISHER

Good Condition This Association has never been in better condition than at present. During the year the pioneer secretary Mr. Kim and his assistant, Mr. N. C. Paik, resigned and returned to Korea, but fortunately two seniors in Waseda University have been secured to give part time to the Association, and the members have rallied to their support with unprecedented heartiness. The membership has risen to 125, which is one-fourth of all the Korean students in Tokyo. A religious meeting and two Bible Classes are held each week, and once a month educational addresses are given by eminent men, generally Japanese. There are 13 men living in the dormitory. The students are showing keener interest in athletics and have boating and foot-ball teams. Relations with the Japanese Student Associations in the city have become more intimate, partly through the initiative of the Imperial University Association in entertaining a number of Korean and Chinese students.

The Board of Trustees is now composed of Dr. Nitobe, Bishop Cecil, Pastor Yi, two Korean students and Mr. G. M. Fisher.

Since last autumn, when Pastor Yi came to take charge of the Tokyo Korean Church, relations between the students and the Church have been cordial; the same men are the pillars in both the Church and the Association, which of course is as it should be.

III.—CHINESE STUDENT YOUNG MEN'S CHRISTIAN ASSOCIATION

BY C. D. HAYES

**New Arrivals
Stimulate Educa-
tional Work**

The national affairs of China continue to affect the number of Chinese students in Japan. Since the spring of 1914 one event after another in the Middle Flowery Republic has played its part in decreasing the number of these men. In the year 1916 under review, it was the rebellion against Yuan Shih Kai and his death that were the chief factors in further reducing the number in the country by several hundreds. This loss was fully compensated for, however, by the fresh influx of new students in the fall, the largest since 1913-14, so that the total remains about as it was at the beginning of the year, approximately 2,500 in the country, 300 of these outside of Tokyo.

The arrival of these new men created a demand for preparatory English classes and thus furnished a stimulus to our educational work. These English classes, taught entirely by members of the association staff and with time allowed in the curriculum for Bible study, have proved an effective means of leading students to interest in Christianity.

**Conversions
Through Religious
Work**

The Sunday evening addresses, for which we depend almost entirely upon the kind co operation of missionaries in Tokyo, continue to contribute strongly to the success of the religious work of the Association. Through these we reach the class of men who can not be induced to attend either church or Bible class. The subjects chosen are therefore frequently not directly evangelistic but so designed as to overcome prejudice and arouse interest in Christianity. It often happens that Chinese students who become Christians in Tokyo receive their first impulse in that direction from such addresses.

These meetings were supplemented by Bible classes, of

which we have six or seven meeting weekly, and also by personal work. A good proportion of the score of men baptized by the two Chinese student churches during the year were influenced in some measure by the Association. Several of them made their decisions for Christ in our Bible classes. The spiritual life of the Christian students was greatly deepened by the visit of Rev. Ding Li Mei, of the China Student Volunteer Movement for the Ministry. Pastor Ding was with us several weeks in May and June. In August a three day conference on personal work with Rev. Frank Buchman was effective in crystallizing the results of Pastor Ding's visit into decisions for service.

It continues to be difficult to persuade many of these students to take enough time from their studies to keep in physical condition, but we have had a measure of success during the year in proving to individuals how radically systematic exercise improves their efficiency as students. This has actually resulted in a small but growing demand for body-building work in addition to the various games. The summer camp near Enoshima was thoroughly enjoyed. One student, who was baptized in December, was first interested in Christianity through the daily Bible study there.

For financial reasons the Waseda Dormitory, which has been a center for our work since 1906 was given up and turned over to the Japan National Committee for the use of Christian Japanese students of Waseda University. The demand for rooms in our main dormitory was so great that we have given up to this purpose two rooms formerly reserved for special guests. The thirty-five now in the dormitory are an unusually fine group of men.

The year's work was especially encouraging in its social features. Entertainment, some attended by as many as 500, and social meetings for small groups proved effective means of attracting men to the building and into the fellowship of the Association. These owed

their success principally to the active participation of volunteer workers among the members. To enthusiastic work by those already members was also due the success of our second annual membership campaign in October, which brought in 125 men. That the students themselves have come more and more to view this Association as their own and to take increasing pride and interest in its success seems, as we look back upon it, to be the most significant and encouraging feature of the year.

CHAPTER II

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF JAPAN

BY MARGARET L. MATTHEW

Return of Miss Kawai

The most important event of the past year has been the return of Miss Michi Kawai from the U.S.A., and her coming into the Y.W.C.A. as National General Secretary, for full time. Miss Kawai went to America at the invitation of the National Board of Y.W.C.A. of the U.S.A., to attend the Biennial Convention, and to study the condition of Japanese women on the Pacific Coast. She spent two summers in traveling up and down the coast, visiting towns, cities and ranches where Japanese women are living, consulting with the Japanese people themselves, and with American friends. She also spent a winter in New York City at the National Training School of the Y.W.C.A. Miss Matthew also spent six months in America during the time that Miss Kawai was there. The results of these combined visits have so far been these; the starting of Immigration work at Angel Island and Honolulu, and Yokohama, the completion of the amount asked for from the U.S.A. toward the Tokyo Building Fund, three scholarships in America for Japanese girl students, the organization of a society of Christian women in and about San Francisco, called the "American Friends of Japanese Women," and the coming of three new American secretaries for work in Japan.

Cabinet Conference

During the absence of Miss Kawai and Miss Matthew, Miss Ruth Ragan was Acting National Secretary. During this

time besides the regular National Office work of getting out of the monthly magazine, and keeping in touch with the local branches, the Zaidan took over the property left to the Y.W.C.A. by Mr. Rothesay Miller. As soon as this can be sold, the income from it will be used for work for girl students in Tokyo. A cabinet conference was held in April 1916 for officers of student associations in Tokyo and Yokohama. The summer conference was held in Ferris Seminary during the last week in July; the attendance was 278, the largest in our history so far. A special effort was made at this conference to interest the girls in social problems in Japan. Printed slips of suggestions for work in their country home towns and villages, were given to all the girls; addresses on prison work, factory conditions, and general evangelistic work for women, were given, and several of the girls visited a home for delinquent girls in Hodogaya, maintained by Mr. Shirosuke Arima, Governor of Kosugi prison.

Personnel

In September 1916 three Japanese girls were sent to America on scholarship; Miss Hanako Sakamoto, to Lilian Massey Institute for Household Science, in Toronto, Miss Hisa Onomi, to St. Margaret's College, Toronto, Miss Tsugi Yokozawa, to Colorado College. During the same month, Miss Mamie Gunter came from America to take Miss Ragan's place in the National Office as Business Secretary, Miss Florence Patterson as special teacher of Household Science for the Tokyo Y.W.C.A., and Miss Clara Hard and Miss Elsie Greene came to be appointed by the National Committee of Japan, to some one of the cities where Association work is soon to be opened. They are now in the Language School.

Tokyo

The new Tokyo building has greatly enlarged the work of the Tokyo Y.W.C.A. It has made possible the holding of many more classes, meetings and social gatherings of different kinds, including meetings of other outside organizations, and for Chinese Women Students. 222 girls attend the weekly classes in the building. Fourteen of these classes are for Bible Study; others are for

English, French, stenography, flower arrangement, gymnasium, choral singing, bookkeeping, cooking. 77 girls are living in the three Y. W. C. A. dormitories. 45 children attend the neighborhood Kindergarten, where there are also classes and meetings for the older brothers and sisters and parents of these children. 144 girls have staid at least over night at the Travelers' Aid House, 73 have been given positions, 66 have been sent home to their families; six of these girls were turned over to the Y. W. C. A. by the police. Five Sunday Schools are taught by girls connected with the Tokyo Y. W. C. A., in dormitories and other centers. There are now in addition to teachers, twelve secretaries on the Tokyo Y. W. C. A. staff, ten of whom are Japanese women.

The Yokohama Y. W. C. A. which
Yokohama had been carried on under the National Committee until that time, was formally organized under a strong committee of Japanese ladies in Yokohama, in the autumn of 1916. In the absence of Miss Baker, Miss Ragan is Acting General Secretary. Since the Association moved into its new quarters near Sakuragicho Station, its membership has increased by fifty per cent, 130 girls have entered its classes, and a new department, classes and a dormitory for Japanese girls going to America, has been opened. Work for Chinese girls has also been started there under the joint care of Mrs. Forrester, and the Y. W. C. A. There are also a few rooms in the building where foreign ladies can stay.

The National Y. W. C. A. has now 24
General school associations, and two city associations affiliated with it. The monthly magazine, the "*Joshi Seinen Kwai*" has a circulation of 1400. It has been decided to hold two Summer Conferences in 1917, one in Kobe, at Kobe College, and the other in Sendai, if possible at *Miyagi Jogakko*. It has also been decided to begin Y.W.C.A. work in Osaka September 1917, and Miss Ruth Emerson has been appointed to that position.

CHAPTER III

SUNDAY SCHOOL WORK

I.—REPORT OF SUNDAY SCHOOL COMMITTEE OF THE FEDERATED MISSIONS

BY D. S. SPENCER

Your Committee on Sunday Schools has had an interesting year. Immediately after the appointment of this committee, prominent missionaries expressed the wish that we do something to bring the National Sunday School Association and the missionary body together to promote the entire Sunday School movement of the country.

A little later letters were received from the representatives of large Mission Sunday School interests, seeking to unite missions in what, as it seemed to us, might grow into an organization which would compete with, if not antagonize, the present National Sunday School Association. Feeling that a movement of this kind should not be undertaken until another earnest effort had been made to secure proper recognition of the missionary element in the management of the National Association, correspondence was undertaken and journeys made to secure delay in forming another Sunday School agency until the leaders of the Association could be consulted.

A sub-committee waited upon Dr. Kozaki, the President of the Association, and he was found to be in favor of closer co-operation.

The case was next presented to the Annual Meeting of the Association at Nagoya, and the action of that body was favorable to the proposition for uniting our forces, yet with the apparent thought that all that need be done was for the missionaries to come into the convention and follow the provisions of the present constitution. That this view of the case did not seem quite satisfactory is seen from the following facts:—

1.—The National Sunday School Association is from the nature of its constitution a close corporation, the entire control being in the hands of a few men, among whom the President is clothed with unusual power.

2.—Membership in the Association is so limited as to lessen seriously the interest taken by the people of the schools and missions in the work of the Annual Meeting, which directs the Association.

3.—Correspondence with leading missionaries seems to indicate that fully half the schools in the country have no vital connection with the National Sunday School Association. These schools are dependent upon the presence of the missionary for their existence, and would disappear should the missionary and his aid be withdrawn.

4.—Out of a total of 3,020.37 *yen* receipts of the Association for the last financial year, the Sunday Schools under the Association contributed 235.16 *yen*. Most of the money of the Association still comes from foreign sources.

5.—Mr. Frank L. Brown, Sec. of the World's Sunday School Association has informed us that the supporting Boards of the home lands request that the missions co-operating in this work on the field have adequate representation on the Board of Directors of the National Sunday School Association, and urges that this request be granted as speedily as possible.

By arrangement a meeting of this Committee with the Directors of the Association was held in Tokyo Sept. 5th. The object of this meeting was to consider whether any basis of co operation with the Association could be found. A most interesting discussion of the general question took place, but no action was then taken. It was

there stated, however, that the Federation of Japanese Churches had also, quite independently of our action, appointed a Committee to confer with the Association to see if closer co-operation of that body with the Association was not possible, and it happened that the members of that Committee were also present in our meeting. As a result of that meeting, we are now encouraged to expect that adjustments will be made at the coming annual meeting of the National Association at Kobe.

**Karuizawa
Institute**

Your Committee conducted a Sunday School Teacher Training Institute at Karuizawa, July 11 to 25th. A sub-committee was appointed to have the matter in hand, and Mr. Coleman was asked to take the lead in the management of the Institute, which he did, assisted by the other members of the sub-committee. This involved arranging for 72 lecture periods, all of which were carried out. The program included daily devotional periods; studies in the Prophets and the Apostolic Age; five lectures on Biblical Institutions and Geography; an excellent course on Child Psychology; three courses on Principles and Methods of Teaching,—Primary, Junior, Intermediate. There were also general lectures on Story-telling; on Organization and Conduct of the Sunday School; on Present Lesson Material; How to Build Up a Sunday School; Social Service; The Organized Adult Bible Class; The Pastor and the Sunday School; Hand Work, &c, &c. The total registered attendance was 123, and they came from all parts of the empire, even from Hokkaido and Kyushu. Information then and since received shows that the Institute was an immense success. It was voted to hold another Institute at Karuizawa next summer, and the same committee has been appointed to have charge of the arrangement and conduct of that one. We appeal to the missionary body to get behind this movement, send your Sunday school workers for two weeks to Karuizawa, and let us make this an effective agency for supplying the one thing that our Sunday Schools most need,—trained teachers.

The interest awakened is manifest in the increased

number of local institutes being held, and increased study of the subject of Sunday Schools. The excellent work of Mr. Coleman and others in Tokyo is an instance. More such work should be done in the cities of the empire.

**Interdenomi-
national Lessons
Committee**

The National Association asked us, through its Secretary, to choose 6 persons to represent the missionary body on an interdenominational Lessons Committee. We chose Dr. J. G. Dunlop, Mr. H. E. Coleman, Miss Anne Howe, Bishop H. J. Hamilton, Dr. H. B. Benninghof, and D. S. Spencer, and submitted their names to the Executive Committee of this body, by whom they were appointed.

A meeting of this Lessons Committee was held Dec. 13th in Tokyo. It consists of 17 Japanese and 6 foreign missionaries, and nearly all were present. The subject of a system of lessons was discussed, and a sub-committee was appointed to outline a graded course covering 11 years, and report to the main committee for final approval.

The course planned covers 2 years of the Yochika, 6 years of the Sho Gakko, and 3 years of the Chu Gakko, the decision being made in harmony with the Japanese school system rather than strictly according to the age of the pupils, as in Western lands. The work of outlining and superintending the writing of the course has been so divided that a Japanese and a missionary will work together on each department, thus giving six missionaries an important part in planning and writing the course.

It is the plan to have this course published and ready for use Jan. 1, 1918, and at prices which will permit all schools to avail themselves of the use of the best Sunday School literature to be had in the land.

Arrangements have been made by the National Sunday School Association with the *Kyo Bun Kwau* by which the latter will finance the undertaking, and become the publishers and distributors of these Graded Lessons.

As we turn to our statistics in an attempt to measure the progress of the Sunday School movement here, we find that last year we had in the empire,—

2486 Sunday Schools with 148,333 scholars in them. The year before, 2007 schools with 127,792 scholars in them, showing a gain of 479 schools with 20,541 enrolled.

These statistics however do not tell the whole story today. The year 1916 saw many schools and scholars added; but this is not all. The greater gain is in better work, and awakening interest in the subject, and a deepening determination to push this work more earnestly. For this your committee are profoundly thankful.

But, brethren, we have as yet barely made a beginning on these lines. What are 150,000 scholars in these schools compared with the seven-and-one-half millions of the children in the Government schools? ONLY ONE CHILD IN FIFTY YET CONNECTED WITH THE SUNDAY SCHOOLS!! And that after 60 years of mission work!! The annual increase of the people by births is nearly 700,000! At this present rate of Sunday School progress how long will it be before we can overtake this natural increase of the children by our Sunday School enrollment? It must be clearly evident to every thoughtful person, as suggested by our Chairman in his stirring address, that here is a subject demanding our most profound thought and earnest prayers. The hope of all our mission enterprises lies with these children. Without discounting any of the other many forms of good work, if we cannot insure the conversion of these children, we shall have failed in one of the greatest opportunities ever entrusted to men.

What then are the steps necessary to the doing of really constructive work in this field?

1.—A thorough and satisfactory union of the forces directing the Sunday Schools. This is fundamental. All the Protestant Sunday School interests of the empire should be fairly represented in the directing body of the National Sunday School Association. Nation-wide co-operation, a thing we should doubtless have secured years ago, would at once give new power and momentum to this movement.

2.—Union in administration would lead to immediate improvement in lesson helps, for we should then have all the missions and churches behind the movement, using the literature, leading to improved quality and cheapness in price. Competing or aimless publications would soon be eliminated, present scattering issues being merged in new and stronger ones.

3.—We should ask the individual Mission Boards to put much more money than at present into the Sunday School buildings and equipment and in teaching force.

4.—A well-directed appeal to missionaries on the field should be made, to arouse their interest and awaken them to action in Sunday School work. This campaign is much more needed than many would suppose. It should be carried on till some of our missionaries, who now pay no attention to the subject, and know nothing about the Sunday Schools of their own missions, have awakened to the need of this work.

Let us multiply the schools, and bring in the children. If we could double schools and scholars each year for five years, we could change the 1 in 50 proportion to something worthy of our task, and could hasten mightily, I believe, the coming of the Kingdom of our Lord to Japan.

II.—REPORT OF THE SUNDAY SCHOOL SPECIALIST

BY H. E. COLEMAN

Training Schools Probably the most outstanding feature of the work during the past year has been the planning and conducting of two training schools for Sunday School workers. First the one in Tokyo and second the Summer Training School at Karuizawa. The first term of the Tokyo Training School was held in the Spring and consisted of fifteen weeks, one evening each week with three lecture periods during which time five lectures were given. The school was

organized on the basis of two years work and the second term has been held this autumn, providing four courses during the three hour period. The two years course provides for one hundred and eighty hours of lectures and requires 130 hours work for graduation. The combined enrollment for the two terms was 218 (159 for the first and 59 for the second.) The falling off as far as we can learn was not due to the nature of the work the first term but to other circumstances and conditions. The lecturers have done their work very faithfully as a rule and the students have been on the whole very well satisfied. This city training school is managed by a board of directors of twelve, representing the district associations of Tokyo with a few others prominent in Sunday School work.

Institute Probably the best Sunday School Institute held during the year was that arranged by our Sunday School Committee at Kanazawa, providing for three days with seven lectures each day. There was an enrollment of about 90 coming from the three districts of Toyama, Fukui and Kanazawa. I took my exhibit and also gave seven lectures at this institute. I gave two lectures at a two-day institute at Sendai conducted by the Branch Sunday School Association, three lectures at a local Institute arranged by Mr. Jones at Tsuchiura, Ibaraki, and three lectures arranged by the district Sunday School Association at Okayama. I also attended and gave lectures at local Institutes at Tsuyama and Takahashi, and later at a Methodist conference of three days at Okayama gave three lectures, and two lectures at a kindergarten convention at Nagano.

Teacher Training Course One of the important things accomplished during the year was the planning and publication of a standard teacher training course for Sunday School workers. This provides for 100 hours recitation work requiring Bible study, child psychology, the organization and conduct of the Sunday School, and Methods of Teaching, also includes observation work and practical teaching. The outline is published in both English and Japanese.

The total enrollment at training schools, institutes, and training classes directly promoted by your specialist in cooperation with the Sunday School Committee and others has been 550.

Work of S. S.
Specialist

I find that I have given 101 lectures during the year, all but five in Japanese. These have been given to six theological schools, two girls' schools, institutes, training schools, the Baptist annual mission meeting, the annual meetings of the Japanese Disciples and Friends bodies, also two Japanese churches and the Annual Sunday School Convention.

The principal places visited for this work besides Karui-zawa and Tokyo were Sendai, Toyama, Nagano, Okayama, Nagoya, Hachiman, Yokohama, Kanazawa, Kyoto, Osaka, Kobe, Tsuyama, Takahashi and Arima. This lecture work meant the preparation of 29 different lectures in Japanese from 35 minutes to one hour in length, required travel of about 5200 miles, and the combined audiences numbered about 5000.

Another opportunity which I have prized was the planning of a course of lectures at the Joshi Sei Gakuin, Takinogawa, Tokyo. I have arranged the topics and secured the speakers for two hours a week for two terms and plans are being made for the third term. Miss Lediard the principal has spoken with real appreciation of the work that has been done. Ten of the above lectures were given at the Theological Department of Kwansei Gakuin, and I have been asked to assist the dean and the President in outlining an ideal modern department in Religious Education for theological students.

Exhibit

At the beginning of the year, there was the task of finishing the preparation of the Sunday School exhibit. It now contains 69 cards 19 by 28 inches, mounted with material both English and Japanese. The Sunday School library contains about 300 books besides one set each of the University of Chicago, and the Scribners graded systems of lessons, and two editions of the International system of lessons. The exhibit and most of the library were

taken to Karuizawa where, in an improvised office, they were available both for missionaries and Japanese, many of whom seemed to appreciate the opportunity of coming in touch with the best modern material on Sunday School work. I have recently received 100 slides on "The Sunday School the World Around," with the lecture on the same by Mr. Frank L. Brown, General Secretary of the World's Sunday School Association, and to these I added 13 on the Japanese work, in addition to the Japanese slides included in the 100. This lecture will soon be put into Japanese and be available for Sunday School lecture meetings.

Another task has been the preparing of articles for both English and Japanese pages of the Sunday School magazine and a few articles for the Japan Evangelist.

**Interdenomi-
national Lesson
Committee** Last month the first meeting of the Interdenominational Lesson Committee was held. Representatives had been appointed and were present from all the denominations except one. It is a very representative committee and includes six members from the Federated Missions. While those mission representatives cannot officially represent the individual missions it is hoped that this conference will approve of this very important movement and that the missions as such will decide to stand behind the work of this very important committee, and cooperate in both producing and using the graded system of lessons which it is proposed to produce. It has been decided to have a graded course covering eleven years, beginning with two years for the beginners' Department, and the hope is to make it after the plan of the best graded systems available. It has been a real opportunity to make out with the other members of the subcommittee the first draft of the course for the eleven years. This has been adopted by the subcommittee who are to select the writers for the different years of the course. It is hoped to have the course worked out in detail so that the writers may begin on their work before the end of January.

III.—THE NEW INTERDENOMINATIONAL SUNDAY SCHOOL LESSON SYSTEM

By H. E. COLEMAN

The foundation, we may say, of Sunday School work is the lesson system.

Graded Lessons Japan has had some graded systems, but it has been felt by many leaders for some time that there was need for a new interdenominational system based on the most modern principles followed in the same courses abroad. Such a system must necessarily be expensive and it was known that it could not be successful in the proper way unless made interdenominational. The work of revising the present graded system had been under consideration for several years but this was found to be too difficult, and had never progressed to any extent.

New Series Many conferences were held toward the end of last year between various Sunday School leaders, among whom were members of the Sunday School Committee of the Federated Missions and officers of the National Sunday School Association. The result was that the National Sunday School Association decided to try to create an interdenominational lesson committee for the purpose of making a new series of lessons for Japan.

The various denominations were asked to appoint representatives, two from each of the larger, and one each from the smaller, and the following were appointed :

Nihon Kirisuto Kyokai (Presby.)

Yushichi Kumano,
Kota Hoshino.

Kumiai (Congregational.)

Yoshimichi Hirata,
Naokatsu Kubushiro.

Methodist,

Yoshihiro Tanaka,

Baptist,

Kuninosuke Yamamoto.
Sekijiro Takagaki.

Christian,	Kiyoshi Abe.
Kirisuto Kyokai,	Kakujiro Ishikawa.
Dōbō, (United Brethren)	Joseph Cosand.
Friends,	Seiju Hirakawa.
Fukuin, (Evang. Assoc.)	Matanosuke Tayama.
Mifu, (M. P.)	Iyota Inanuma.

The executive committee of the Federated Missions appointed the following six members, after their nomination by the Sunday School Committee :

Rev. J. G. Dunlop,
 Rev. H. B. Benninghoff,
 Rev. D. S. Spencer,
 Bishop Hamilton,
 H. E. Coleman.

Of course it is understood that these members cannot officially represent the missions until the missions vote for them to do so, but it is hoped that the missions will approve of this movement, and since it is a very representative body, it is hoped that they will give their support to the movement, and co-operate as missions in using the lessons, and through the six representatives, in helping to produce the best possible system.

The Sunday School Association appointed the following four representatives :

Rev. Kodo Kozaki,
 Rev. H. Kawasumi,
 Dr. Sakunoshin Motoda,
 Rev. K. Mito.

The Episcopal group did not appoint representatives, therefore the Sunday School Association asked Bishop Cecil and Dr. A. W. Cooke to act individually on the committee and the latter has been very active in the initial work of the sub-committees.

An agreement has been made by the
Publication Directors of the National Sunday School Association with *Kyo Bun Kwan* by which the latter provides about two thousand two hundred *yen* for carrying on the work of preparing and writing the courses, the same to be returned from the profits of the publication of the lessons.

The first meeting was called on the thirteenth of December, and seventeen members were present which was very good.

The work was taken up in the best spirit, and with a uniformity of desire to produce a system of Sunday School Lessons that will be up to the standard of those now being used in America. It had been decided by the Directors of the National Sunday School Association to undertake for the present only eleven years, and this committee agree that the departments be arranged as follows:

The Beginners, *Yochika*, for those from four years of age until they enter school. The Primary, *Shoto Ka*, the first three years of the Graded School. The Junior, *Chuto Ka*, the last three years of the Graded School. The Intermediate, *Koto Ka*, the first three years of the Middle School.

The general plan of conducting the work was discussed, and the standard toward which we should aim. It was decided that we should produce something as nearly as possible up to the standard international Graded system so far as lesson helps are concerned, and that the courses should not be exact translations, but that the best available material be used, making various combinations and adaptations to suit the needs in Japan.

**Editorial
Committee**

The following committee were appointed to make the plan for the course, and to take charge of editing, and selecting the writers of the various year's work,

Rev. Kota Hoshino, Chairman,
Rev. Yoshimichi Hirata,
Rev. Matanosuke Tayama,
Rev. Yoshihiro Tanaka,
Dr. A. W. Cooke.

and the following persons to serve as ex officio members on account of their connection with the Sunday School Association; Rev. H. Kozaki, President; Rev. H. Kawasumi, General Secretary; Rev. K. Mito, Chairman of Publication Department, and H. E. Coleman, Hon. Secretary.

This Committee met at once to consider plans of working and the people available and best suited to do the editorial work. The following subcommittee was appointed to make out the plan for the eleven years to be decided upon by this editorial committee and reported to the general committee for their approval, Rev. K. Mito, Dr. A. W. Cooke, and H. E. Coleman. This Editorial Committee had a second meeting and approved the general plan as reported by the subcommittee.

This committee had divided the work, making each of four members chairman for the work in each department as follows :

Beginners, Rev. Y. Tanana,
Primary, Rev. K. Hoshino,
Junior, Rev. Y. Hirata,
Intermediate, Rev. M. Tayama,

the other members to have a general advisory relation to all the work ; and one missionary was appointed to work with the committee in each department as an advisory member : Beginners, Miss I. Shannon ; Primary, Rev. C. B. Olds ; Junior, Rev. B. F. Shively ; Intermediate, Rev. S. A. Stewart.

A detailed outline of the course has been made, and is in the hands of the lesson writers.

Object	The object of the course is to give as complete a religious training as possible in eleven years, allowing two years for children before they start to school. The Bible, to be sure, is the main source of the material that is presented, but the arrangement of topics and the presentation is made entirely with the child's standpoint in mind. The idea of the whole course is that, in the hands of a good teacher, the child should become a Christian either during the eighth year or the tenth, if not before, and that he should learn clearly and practically what it means to be a Christian, especially during the last year. The lessons are arranged to harmonize with the seasons and abundant illustrative material is selected from the sphere of the child's daily experience, to show God's power as revealed in Nature,
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and His care for him through the home and social institutions.

The fault of all lesson systems in Japan up to the present, is that they have not provided proper lesson helps for the children. It is the plan of this system however to provide suitable lesson helps to guide and stimulate their own study from the first year to the last.

With the Beginners' two years course will be a two page sheet with a copy of the lesson picture, an outline picture, or letters providing hand work, a memory verse, and a brief story, to be read to the child at home.

The Primary (first three years of the Common School) is to have a four page folder each Sunday containing a print of the picture, hand work, memory verse and story.

It is hoped that large pictures can be made to put in the hand of the teacher for illustrating each lesson similar to those now being used with the International Graded course.

Beginning with the Junior department, student's text and hand work books are to be provided with four or five pages for each lesson, and in the Intermediate department five or six pages per lesson. These books direct the student to the study of the Biblical material and provide explanatory text to be studied, and home and class work suited to the age of the group.

Outline of Course The outline of the Course is as follows :

I. Beginners.

1. First year. God the Loving Father and his Children.
2. Second year. God's Loyal Children.
How God would have them live happily together as his children in the home, and at play.

II. Primary.

1. Jesus' Way of Love and Service. Stories and lessons from the Life of Jesus.
2. God the Creator and Father. Here the teaching will deal with fundamentals adapted to the child's understanding, but not taking

so much for granted as with children in Christian lands.

3. Living as God's Children. Seeking to follow God's leading. How Jesus followed God, The disciples doing God's will. Ancient and modern disciples doing God's will.

III. Junior.

1. Heroes and Heroines of the Old Testament. All heroic studies that appeal especially to this age.
2. A Story Life of Jesus. From the heroic standpoint, concrete and descriptive. Includes five lessons on Modern Disciples of Jesus, Carey, Judson, Morrison, Livingston, Paton.
3. Kings and Prophets of old Testament. One term, Christian leaders, Ancient and Modern. This is to make connection between the ancients and the present time.

IV. Intermediate.

1. The First Disciple and the Great Pioneer Paul. Also one practical term.
2. The Life of Christ. Treated historically and His mission as Messiah and Savior.
3. The Christian Life, or What it means to be a Christian.

Based on the teachings of the Christ it is planned to discuss the practical phases of the Christian life in the home, school and society.

Care will be taken not simply to give the pupils a knowledge of God's ways with the ancients, often left hazy and unreal, but through supplementary groups of lessons as indicated above to show how God has been working through other worthy disciples from that time to the present, and to lead them to an actual realization of the power of the Spiritual Christ in their own lives in present-day society.

Some have asked whether this course can be used in a

Sunday School where all eleven years cannot be used at once, or even at all. The answer is that they surely can. e.g. the first third and fifth, or first, third and fourth year would make a good three years course, to which could be added as many out of the Junior and Intermediate departments as can be given according to the length of time the pupils can be helped. We feel sure too that a much larger per cent of the older pupils can be held to the end of this course after courses like these adapted to their desires and ability, are used.

One difficulty that will have to be met
Pictures is that of securing photographs which are to be copied for making the pictures to be used by the teacher, and the prints to be included in the lesson papers and note books. Plans are already on foot however and a strong effort will be made to have each year amply illustrated.

The studies in each year's course are
School Year planned to begin with the first of April so they will correspond with the school year. Therefore out of the the Beginners group each year, those children who at that time are starting to school will be promoted to the first year primary and compose the first year class, and from that time advance each year as long as they can be held.

It is hoped that the course may be completed so that it can be used by April of next year, but our first concern is to make it meet the needs in Japan. When done we bespeak its universal use by all Sunday School workers in Japan.

CHAPTER IV

THE JAPAN UNION OF CHRISTIAN ENDEAVOR

BY J. H. PETTEE

There are on the rolls at present the names of 168 senior and 47 junior societies, in all 215 active organizations as against 115 a year ago. A few of the old societies have either been discontinued or have failed to report, so that really 110 new societies have been organized during the past year. The number of members has increased in about the same proportion viz. from 3256 to more than 6140. Moreover the contributions of Endeavorers for the support of both their own churches and the work of the Japan C. E. Union amounted to fully twice as much as during the previous year.

This general advance movement may be credited largely to three causes. The visit to China and Japan last spring of Dr. and Mrs. Francis E. Clark and the Double-your-Numbers Campaign inaugurated at that time; the removal of the society's headquarters from Okayama to Tokyo; and the Three Years Evangelistic Campaign which has shown the need of such organized effort to conserve results of special evangelistic efforts.

The new headquarters of the Union are at 12 Honmura Cho, Azabu, Tokyo, and the officers are Rev. J. H. Pettee, president, Rev. Messrs. G. Fukuda, K. Ishizaka and T. Makino, vice presidents, Mr. T. Sawaya general secretary and Messrs. Ishizaka and Pettee acting treasurers.

Officers and
Work

Touring among the churches has been extensively carried on during the past year, all sections of Japan except the San in-do having been visited by representatives of the Japan Union. The society publishes a monthly magazine, *Kwas-sekai* (Endeavor World), price 80 *sen*, which aims increasingly to be an interdenominational organ of the lay element in the churches.

Support and prospects	The society continues to receive an annual grant-in-aid of one thousand dollars from the World's Christian Endeavor Union whose headquarters are in Boston,
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Mass., while the collections in Japan for the year ending March 31, 1917 will total over seven hundred *yen*.

Preparations are in progress as this goes to press for the Annual Convention which is to be held in the Baptist Tabernacle, Misaki Cho, Tokyo, April 6—9. Among the speakers engaged are President Harada of *Dōshisha* University, Lt. Col. G. Yamamuro S. A., Baron I. Morimura and Hon. N. Nagao. With so much for which to be grateful in recent accomplishments and so many inviting opportunities still unimproved it should be a stirring convention of young people.

CHAPTER V

THE PEACE MOVEMENT

BY GILBERT BOWLES

Course of the Movement

Instead of writing a review of the Peace Movement in Japan for the past year, it seems better to present extracts from the public expression of representative Japanese thought on problems of the future peace of the world. There are two reasons for this decision. The first is that there has been little change in the trend of the organized peace movement in Japan since the review was written for last year's issue of the CHRISTIAN MOVEMENT. The second reason is that a knowledge of the trend of Japanese thought concerning international peace and world-co-operation after the war is of more immediate and vital importance than a summary of facts concerning the limited and conservative peace movement during the time Japan remains one of the belligerent nations.

General Trend of Thought

Without doubt there is in certain circles in Japan very definite sympathy with the German ideals of Empire, which at present give little encouragement to movements for the voluntary co-operation of nations on the basis of equality and mutual agreement. There have been press and platform appeals for a "strong policy" toward China, and sensitiveness in the discussion of the Anti-Japanese movement in America. Appeals for a stronger navy and the manifest interest in aviation from the military point of view are natural results of the world situation, influenced to some extent by the preparedness movement in America. But these facts do not give any just ground for questioning the conclusion that the

general thought trend in Japan is strongly in sympathy with all sane movements which have as their well defined object the establishment of such a basis for international co-operation as will guarantee peace and protection for all nations in the legitimate pursuits of ordinary life. To illustrate this thought trend, a number of representative extracts are taken from articles and addresses by influential men.

The following extracts are from an address of Baron Y. Sakatani, ex-Mayor of Tokyo, ex-Minister of Finance, delivered at a public meeting of the Association Concordia :

**International
Morals and Peace**

"In the development of civilization, the idea of the nation is as far as most people have gone. The next step to be taken is to grasp the idea of the world. Then when one nation desires the best things for itself it will also wish them for others. 'Do not do to others what you do not wish others to do to you.' At that time there will be a code of international morals which will be respected, and true peace will come to abide."

"In international relations there must come the idea that all nations are free and equal, and that not only one's own country, but all countries must be respected. If one's own possessions are prized, the property of one's neighbors must be respected. If the lives of Japanese are held sacred, the lives of foreigners must also be held sacred. I do not mean that there are at present no ideas of international morals, but I do earnestly desire that these ideas should be clarified and that nations should become more civilized."

**Problems of
Reconstruction**

The following paragraphs are from an article by Baron Shibusawa in the *Jiji Shimpō* (Tokyo):

"If a nation wishes to survive among its fellows, it must always advance in production and commerce. It seems that political and military force is employed by countries because of over-anxiety to develop commerce. So long as separate countries exist side by side, economic competition will never cease. But by a

study of human progress, it is evident that the efforts to aid in this struggle by military power must be abolished. The time will come when governments will settle their disputes in the only true way founded on 'Love.' Competition, not in arms, but in the development of knowledge and in facilitating production is to be the struggle of the future. Permanent peace will be established and wasteful wars will be no more when people come to realize that it is not necessary to harm others to advance their own interests."

The following paragraphs are taken from an article in the *Tokyo Nichi-Nichi* by Dr. Hisomu Nagai of the Medical College of the Tokyo Imperial University, author of "Medical Science and Philosophy."

**War and Racial
Health**

"The militarism of to day is wielding a tyrannical influence over society. The conscription system lays its hands upon the young men, who, in a biological sense, ought to form the choice part of a nation, and compels them to pay the blood tax. They are made a merciless sacrifice to modern armaments. The loss to racial development is greater than one can imagine.

"Young men of good health and vigor are taken into the barracks and deprived of the privilege of becoming fathers, while men biologically inferior are left and placed in comparatively favorable economic positions, and are given liberty to reproduce children. It is impossible to estimate the damage done to a nation in this way by conscription."

Baron Sakatani, in the Japan Peace Movement (January, 1917): "A league should be formed including Great Britain, the United States, France, Italy and Japan, guaranteeing the peace of the world. These powers should combine their armies and navies and declare to the world that all conflicts arising between nations, which cannot be settled by diplomatic means, should be submitted for judicial settlement to the International Court at the Hague or to some other tribunal. Any nation disobeying this declaration should be considered as unjust and should be punished by the combined powers.

World Co-operation

"The utmost care should be taken to avoid misunderstandings. To this end there should be visits and frequent conferences of eminent men and women of all nations. The causes which give rise to conflicts, such as policies of immigration and emigration, customs duties, navigation, concessions and undertakings in undeveloped countries, should be investigated by some form of international commission, and every possible means should be adopted to eliminate causes of trouble arising from these sources."

Force and International Peace Mr. T. Miyaoka, Legal Adviser to the Tokyo Chamber of Commerce, for twenty-five years in the Consular and Diplomatic service of Japan, wrote an article for the *Holland News*, in reply to three questions previously sent out by the "Central Organization of Peace." The closing words are as follows:

"In my opinion mankind is just awakening to the truth that if peace is to be preserved among men, that movement will have to come from within, not from without. No amount of coercion will have the effect of putting an end to the progressive development of armaments, of making war obsolete, or of ensuring compliance with International Law. I am thus answering all your three questions in the negative, and yet I am not a pessimist. On the contrary, I am an optimist. By the time this war is over, mankind will have learnt that the aim of a State can no more than that of an individual be attained by the exercise of brute force. Militarism will have proved itself a failure even viewed as a means of attaining the object of a State. It will have crushed not only the boasted 'Kultur' but the strength of Militarism itself.

"New ideas will then arise. Human thought will begin to evolve in new grooves. I do not think the day is far distant when mankind will smile at how the nations of the earth in all their wisdom once sought to discover in a series of diplomatic conferences the most effectual means of preserving peace by the limitation of armaments."

CHAPTER VI

TEMPERANCE

I.—THE NATIONAL TEMPERANCE LEAGUE

BY H. V. NICHOLSON

Growth

While the past year has had no special activities similar to the series of meetings at the time of the Coronation, year before last, yet the regular work has been going on, as is shown in the fact that the membership in Japan proper has increased by about a thousand and the monthly organ of the League, the "Light of Our Land" (*Kuni No Hikari*) has likewise increased from about 7,000 to 8,000 copies a month. Five new branch societies have joined the League during the year, making a total of 103 all told.

Meetings

Regular monthly meetings have been held by the branches and many special lecture meetings have been conducted. The Annual Meeting of the National League was held in Tokyo, November 13th and 14th, 1916, with delegates from 22 branch societies present. Besides the regular business and reports a special memorial meeting for the late Mrs. Taro Ando was held at this time.

Resolutions

A number of resolutions were adopted at the Annual Meeting, including one supporting the work of the W. C. T. U. against the Tobita quarters in Osaka; another requesting the introduction of temperance lessons in the Sunday Schools; others regarding the proper control of public advertising and the enforcement of the juvenile anti-smoking law; and a petition asking the railroad board to make the electric cars between Yokohama and Tokyo

"non-smoking." On July 27th President Ando of the Temperance League sent a petition to the Vice-Minister of Home Affairs and to the President of the Commission on Health Conservation saying that one of the chief causes of the high death-rate of children in Japan is drinking on the part of the parents.

Railway Work In November 1916 there was a serious railroad accident in the north of Japan caused by an assistant station master being under the influence of liquor while on duty. President Ando called upon the head of the passenger department and through him addressed a petition to Baron Goto, asking that a strict temperance order be enforced among all railway employees. In December Baron Goto, Dr. Soyeda and others, speaking at the annual meeting of the Rail Road Y. M. C. A., referred to the accident of a few days before and urged the men to become total abstainers. It was brought out that in Kyushu over half the railway men had joined the Reform Society and that this should spread throughout the country to prevent such accidents in the future.

Work of a Branch Society A short description of the work of one of the branch societies of the National Temperance League will show the nature of the work throughout the country. Tsuchiura is a town of about 10,000 people nearly forty miles north of Tokyo. There are a few Christians there who organized a temperance society about eight years ago. They now have nearly a hundred members and are a force in the town. At festival times they parade with lanterns and prohibition mottoes, giving temperance talk to the people. It is interesting to learn that men arrested for drunkenness are often released if they agree to join the temperance society. One of the worst drunkards in the town was thus reformed. Regular meetings are held once a month and there are occasional large meetings with speakers from Tokyo or other cities. Representatives are sent to the Annual Meetings of the National Temperance League and to the Prefectural Federation. This Branch also helps hold meetings in the neighboring villages. At

one such meeting, several miles from town, there were 200 people crowded in the thatched home of a Christian and many were turned away. Not only were new pledge signers won, but several became interested in Christianity.

The latest Government figures (October 1915 to September 1916) show that the total output of alcoholic beverages in Japan for the year was 183,862,000 gallons and that this sold for about 200,000,000 *yen*. Figures for the same year state that the value of liquor used by the army and navy amounted to 280,608 *yen*.

II.—THE WOMAN'S CHRISTIAN TEMPERANCE UNION OF JAPAN

BY ALICE G. LEWIS

The year 1916 witnessed exceptional growth and strengthening of the work of this organization. A commodious and attractive headquarters building was erected for the National W. C. T. U. at 46 Sanchome, Shinmachi, Akasaka, Tokyo, furnished and occupied during the year. As a result the secretaries have been able to define and develop their departments of work as never before. Beside the President, Madame Yajima, who in spite of her 85 years remains active and freely gives all of her time, there are four paid secretaries, and two or three paid office assistants.

Two periodicals are published monthly. The Woman's Herald, (*Fujin Shimpo*) has a circulation of 2,000; while the circulation of the children's paper (*Shonen Shimpo*), the publication of which was resumed in August, has risen from nothing to 5,000. Both of these periodicals are educational and valuable.

The number of local unions has risen from 45 to 49 during the year. There are also ten Y. W. C. T. Unions and 39

Loyal Temperance Legions with a membership of 8,700 who have signed the pledge. The merging into one large one in some places has lessened the number of Loyal Temperance Legions.

The greatest activity of the year has been along Purity and Rescue lines. A campaign of education was started in April by means of envelopes to be used in soliciting five *sen* contributions for purity work. These gave an occasion for speaking of the movement and the great need for it, to all with whom those interested come in contact. Necessary explanations at least plant the seeds of thought on this subject. Although the primary purpose was educational, the contributions totaled 700 *yen* by the end of the year. Part of this has been used in giving 40 lectures in public halls, in Churches and in schools. Invitations have come from towns where there is no local W. C. T. U. A group of speakers of ability has been formed who will respond when invited to speak on this subject; literature is being prepared; editors of many magazines and newspapers have shown their interest and willingness to cooperate.

Soon after this campaign was launched, the Tobita question arose, and found the leaders of the W. C. T. U. ready for action. Miss Ume Hayashi immediately came from Osaka to confer with the National officers in Tokyo and with voice and pen they together raised a vigorous protest which did not cease throughout the rest of the year, as side by side with all the Christian forces they have fought for the right of the women of Japan to live in purity. Three times letters on this subject have been addressed by the national officers to every church in Japan, special issues of the *Fujin Shimpo* have been devoted to it, and 200 *yen* forwarded to Osaka to assist in the campaign.

A plan for wider rescue work was also made and an organization known as the Florence Crittendon Rescue Union of the W. C. T. U. of Japan was formed. Its purpose is to assist in the establishment and maintenance of rescue

homes in the various large cities of Japan. At present there is but one under its care, the one in Okubo, Tokyo, known as the *Jiaikwan*. Hand in hand with the campaign of education for purity, must go a wider work of rescuing the unfortunate victims of lust.

Rescue Home The *Jiaikwan* (Rescue Home) had an average of over fifty residents during the year, beside the teachers. Some were married, some died, some were sent away to school, some returned home, some put out to service in Christian homes—all have come to a clearer understanding of right living. Over 4,000 *yen* were expended in running expenses and repairs, beside the pin money earned by the girls in the several industries.

Support 1500 *yen* are in hand to enlarge the building of the Maternity Department; of which, 500 *yen* are from funds donated by the Japanese government in former years; nearly 500 *yen* came in memory of Mrs. J. P. Whitney of Yokohama; and 150 *yen* from the Flower Association of Tokyo. About 1600 *yen* were received from America for endowment. As heretofore, the most of the current support came from the generosity of the missionary body and others in Japan.

Of the 4500 *yen* needed for 1917, the Japanese ladies are attempting to raise a much larger share than ever before.

The Superintendent During most of the year the Superintendent, Miss Christine Penrod was without a foreign associate; but at the close of the year, a new worker, Miss Irene Smith, arrived from Ireland, especially to assist in this work after she shall have studied the language. The Japan Evangelistic Band give Miss Penrod, Miss Smith and Miss Alice Coles, (now on furlough), freely to this rescue work, without a sen of expense to management. For their deep interest and cooperation, we are most grateful.

Home Health Work The Home Health Department of the W. C. T. U. under the superintendency of Dr. (Mrs.) Fujii has been especially active in Tokyo. Regular classes in massage have been formed and instruction in home hygiene given. There

have been eleven graduates and a good interest has been aroused among higher class ladies. The department also has a class in cooking.

The Foreign Auxiliary of the National Foreign Auxiliary W. C. T. U. had a paid-up membership for the year of 140, scattered all over Japan. A circle of 40 of these in Yokohama have done fine local work, especially among foreign children. A circle of eighteen was formed in Tokyo at the end of the year to do various lines of work. The Executive Committee of the Foreign Auxiliary has kept in close touch with all the work of the National and has cooperated in many ways. Its activities include furnishing the offices, halls and dining room of the new headquarters building, at a cost of nearly 700 *yen*; holding a summer conference, with two large public meetings in Karuizawa; canvassing the summer communities for funds in support of the Rescue Home (Jiaikwan); publishing two folders in English about the work of the Rescue Home (Jiaikwan) and its needs; circulating petitions among foreigners protesting against the Tobita proposition; through the Superintendent of Purity Department, Mrs. Gilbert Bowles, investigating the daily Japanese press and periodicals of all kinds to find the Japanese standard of morals and what the people are writing and reading; also gathering a group of women writers to study into these questions and ultimately to write on common evils.

The Foreign Auxiliary also assisted the Federation of Tokyo W. C. T. Us. in a bazaar at Headquarters; and have published a Bulletin to inform their scattered members of various W. C. T. U. activities.

Although there is no foreign Secretary of the W. C. T. U. in Japan, it is very evident that the W. C. T. U. has sent its roots deep into the hearts of many Japanese women, as the forward movements are all now on their own initiative and carried out by them.

CHAPTER VII

THE CHINESE STUDENT CHURCH IN TOKYO

BY PETER C. PENG

The condition of the church has been
New Pastor very encouraging since last May when
after some months without a regular
pastor one was sent by the Peking Conference to take
charge of the work here. The time of the pastor and his
wife has been largely spent in outside visitation and in
social meetings in their home.

The attendance at the regular Sunday
The Work afternoon service ranges from twenty-five
to sixty persons. Sacraments are ad-
ministered quarterly. On Thursday evening a Bible class
is held regularly. Recently Bible classes have been
established in the rooms of believers to serve as centers
for work in different parts of the city. Hospital visitation
is planned. The students have so little spare time that a
prayer meeting is held but once a month yet through this
many have learned to know the importance of prayer and
the joy of intercourse with their Lord. Occasional
testimony meetings and love-feasts give opportunity for the
students to bear earnest witness to their own Christian ex-
perience.

Last summer four men were baptized
Ingathering by Rev. Ding Li Mei, traveling secretary
of the Student Volunteer Movement in
China. At Christmas time six received baptism and a
happy Christmas celebration was enjoyed. Many yet
remain to be brought to Jesus Christ. Thanks to Him we
do not meet with any strong opposition. We have only
one way to win and that is by prayer.

CHAPTER VIII

THE INTERNATIONAL CHRISTIAN POLICE ASSOCIATION

BY JAMES CUTHBERTSON

We are glad to be able to report progress in our work amongst the Japanese policemen. The methods and results of the work are summarised below.

As hitherto, the work has embraced
Tokyo Fu English teaching at the *Keishicho*, each
class followed by a Bible Class, to which
all remain. There were between 500 and 600 in attendance.
This branch of the work has proved most fruitful, quite a
large percentage making a profession of Christianity.

Bi-monthly meetings have been held at *Kyoshūjo*, (Police
Training School). The attendance at these preaching ser-
vices is quite voluntary, but we always have about 80 present.

We have regular preaching services, monthly, at one
other Tokyo station, and occasional services at others.

Then at our central institute in Kanda, we have a prayer
service every Wednesday night, a meeting for policemen
only on Thursday afternoon, a meeting on Sunday after-
noon, and also women's meetings for the policemen's wives.

There is also a regular Sunday evening service in Honjo,
where a band of happy Christians gather, together with
some inquirers. This is the result of 1915-1916 work.

Every week a cottage meeting is held in the house of
one or other of the members. This has proved to be a
splendid means of getting into close touch with the family
and encouraging their spiritual progress.

We have conducted regular preaching
Hachioji services here at the Police Station for
more than a year. Great interest in the
Gospel has resulted.

Ka-sai District A permanent evangelist—an ex-police-man, is stationed in Kobe and has fixed meetings for the police and prison officials in Kobe, Osaka and Sakai. In Kobe there is a remarkable work going on amongst the Sunday School children (about 100) under his control. Even the little ones of about 4 give themselves wholeheartedly to prayer. The conditions have been described as “revivalistic.”

A good work is going on in Sakai, the members there consisting of both police and prison officials. The prison governor is an active Christian and takes a personal interest in the work.

Results During the year the whole work yielded as results some eighty decisions. Each one of these definitely repented and confessed to putting his faith in the Lord Jesus Christ. We had twenty baptisms in the year. Considering the circumscribed nature of our work, we feel very much encouraged by the above results.

Visitations The year has been signalized by the pre-se t of a small motor car to the work, from the English headquarters. This has proved a great help. Every police station in Tokyo Fu (excluding the city), and a number in Saitama, Chiba and Kanagawa Kens, have been visited. In each case we have been able to preach the Gospel to the chief, or the one in charge, as well as to the men in the office. Bibles and other literature have also been distributed.

This has resulted in quite a number of invitations to visit the stations and conduct regular preaching services. We hope to avail ourselves of these openings during the present year.

We are glad to note that several chiefs have a leaning towards Christianity, and a surprisingly large number of the inspectors and superintendents are reading the Bible.

Also we are glad to record the unfailing courtesy we have met with in our personal visit from these officials, even where there has been strong antipathy to the message we carry.

CHAPTER IX

UNION CHURCH WORK AMONG ANGLO-AMERICAN COMMUNITIES IN JAPAN

BY J. MERLE DAVIS

Anglo-Americans The Anglo-American population of the large cities has during 1916 not only held its own in numbers but has slightly increased. This is in marked contrast to the decrease of the previous year occasioned by the war. Especially is this the case in the capital where a number of foreign firms have enlarged their staffs, where many long term visitors have taken up residence and where the number of new missionaries connected with the Japanese Language School has markedly increased. There are to day approximately one thousand English speaking Anglo-Saxons in Tokyo (including children), about evenly divided between British and American subjects, the latter slightly predominating in number.

Yokohama The Yokohama Union Church was deprived of its regular pastor for seven months of last year. Rev. Dr. Martin because of increasing eye trouble was compelled to return to America for treatment during the spring and summer but he has been able to take up his regular work with renewed vigor since autumn. During Dr. Martin's absence Rev. Dr. Schwartz supplied as acting pastor. The Church membership and contributions were slightly increased during the year.

Kobe This year terminated the five years of service of Rev. Stanley Gutelius in the Kobe Union Church. Though Mr. Gutelius came in a succession of strong ministers there is

no question but that the Kobe Church, under his leadership, has enjoyed an unusual period of prosperity. Mr. Gutelius' ministry has been marked by a catholicity and breadth of thought, intellectual stimulus, spiritual depth and a very unusual pulpit power. Those who have listened regularly to his preaching have been the first to commend his ministry as one full of blessing, inspiration and uplift. Not only the Kobe foreign colony but the entire foreign community of Japan is indebted to Mr. Gutelius for his earnest ministry, for his splendid work at Karuizawa and at the Federated Missions and Y. M. C. A. gatherings, and for setting such a high standard of service for the Union Churches of Japan.

Tokyo The year has seen the reorganization of the Tokyo Union Church upon the basis of the call of a full time minister, and the widening of its activities to more adequately serve the spiritual needs of the large lay community of Anglo-Americans which has been imperfectly effected under the old system of volunteer ministry and changing pulpit supply.

Upon the termination in March of the seven years of faithful service as acting pastor and the subsequent furlough of Rev. Benjamin Chappell, D. D., Rev. S. H. Wainright, D. D., Secretary of the Christian Literature Society, was appointed to temporarily serve until a permanent pastor could be secured for the Church. Dr. Wainright's able ministry of nine months terminated on December 1st with the arrival of Rev. Deremus Scudder, D. D., of Honolulu, who assumed the full pastorate in response to a call issued by the Church in June.

The history of the movement which terminated in the call of Dr. Scudder is worthy of mention:

Early Union Church in Tokyo Until a few years ago the foreign population of Tokyo consisted of missionaries, members of diplomatic corps and teachers in the higher schools and universities. Western business firms had not yet invaded the capital, but were still strongly entrenched in the big port city of Yokohama, only 18 miles away.

Under these conditions, the possibility or desirability of building up an independent fully organized Union Church was out of the question. The Union Church Service organized in 1872 by a group of early missionaries and teachers, for more than a generation served the needs of the community (in conjunction with the Anglican and American Episcopal Churches) very adequately. The Union Church of Tokyo owes much to the splendid and gratuitous services of Drs. Imbrie, Benninghoff and Chappell, who have devotedly served its pulpit, and who in conjunction with the active Sunday School, of late years so admirably organized under the leadership of Rev. Paul S. Mayer, have succeeded in making the Church a spiritual home of lasting value to the generations of missionary families and others who have supported it during the past years.

But a change, at first imperceptible, **Growth of Tokyo** and latterly of extraordinary swiftness, has been coming over the life of Tokyo.

Within the last 15 years and especially since the war with Russia, the old official and educational Tokyo has become a vast industrial and commercial center. Banks, commercial houses and factories of the first magnitude have increased as if by magic, until to-day Tokyo's clearing house returns (1916) total 9 billion *yen* out of a national total of 20 billion. With the enormous increase in foreign trade, western business firms have increasingly been centering in Tokyo as a base of operations. Many companies have changed their head offices from Yokohama to Tokyo. Others have opened branches in the capital until to-day over one hundred foreign firms are doing business in Tokyo.

A survey of the business directories of 1908 and 1916 indicates that the foreign lay population of the capital city during this period of eight years exactly doubled, and this in spite of the considerable shrinkage during 1914 and 1915 due to the war. During the same period the missionary population had increased by 55% and now includes a large and growing group of young missionaries just arrived in Japan who are devoting most of their time and strength to mastering the Japanese language.

**Why a Strong
Union Church?**

The Committee appointed by the Tokyo Union Church in the Autumn of 1915 to secure a successor to Dr. Chappell, further found that the business population was largely made up of young men, a majority of whom were not included in the constituency of the Episcopal Churches; furthermore that the afternoon hour of service of the church, 3:15, was an extremely inconvenient one for business men and their families, and that the impression was current in the lay community that the Union service was purely a missionary organization and one in which laymen would not feel at home.

An investigation of the church life and constituency of the Union Churches of Yokohama and Kobe, moreover, showed that these sister organizations were being maintained by constituencies no stronger numerically or financially than those available for the Tokyo Church. It was felt that a church with a changing pulpit supply, an absence of pastoral work, of supplementary church organizations and of a definite church life, church home and membership, could not measure up to the needs of the hour in the capital city of the Empire. These were the considerations which impelled the committee to draw up a recommendation that in its judgment the time had come when the Church should take steps looking toward the call of a full time pastor to minister to the spiritual needs of the growing Anglo-American community of Tokyo.

First Steps

On February 13th, 1916, the Church enlarged the committee and authorized it to look for a pastor and to take other measures toward widening and consolidating the life of the Church. The Church Committee, consisting of twenty men, with Dr. William Imbrie as Chairman, framed a tentative budget of 6000 *yen*, secured the cooperation of the Interdenominational Committee for assisting Anglo-American Communities in foreign lands, and obtained pledges covering the entire budget of 6000 *yen*, one third of which was promised by the New York Committee. On June 13th a call was sent to Dr. Doremus Scudder, of the Central Union Church of Honolulu, H. T., to become its first

full time pastor for a period of three years. This call was accepted by Dr. Scudder in September and as soon as suitable preparation for the change could be made, he left Hawaii and arrived with Mrs. Scudder on November 27th, 1916.

Dr. Scudder Dr. and Mrs. Scudder have taken up the duties of their new field with admirable enthusiasm and grasp of the needs and opportunities of the situation. Dr. Scudder was for several years a missionary of the American Board in Japan and this experience in addition to the large and constructive work he accomplished in Hawaii as an interpreter of Japan to America and the remarkable pastorate in a church uniting representatives of 40 denominations, has fitted him in a very unusual way for the difficult and important position which he now holds in the capital of the Empire. In this work the personal charm and ability of Mrs. Scudder will find a large place.

Constitution On November 27th the Tokyo Union Church adopted a new constitution substantially in accord with the original document which had been lost. Three kinds of members are provided for: those already belonging to the original organization; those joining on confession of their faith, and those joining as associate members while still retaining their connection with home churches.

The constitution also states that the principles and practice of the Church are the same as those prevailing in the great Evangelical Churches throughout the world.

Organization At the annual Church Meeting held on January 25, 1917, one hundred and twenty-two out of a total of one hundred and sixty-five members answered the roll call. At this meeting a new Board of thirteen Church officers was elected, with Prof. D. H. Buchanan as Church Clerk and John Struthers, Esq., as Treasurer.

It was also decided to take immediate steps toward securing a permanent church site in a convenient location and to plan for the immediate erection thereupon of a temporary building which the Church may use as a center for its expanding activities.

CHAPTER X

CHRISTIAN WORK AMONG THE JAPANESE IN KOREA

BY F. H. SMITH

The year under review has witnessed
General great changes in the personnel of those
having to do with Chosen. General
Terauchi, by his uprightness, his impartiality and his
ability had won a high place in the regard of all living and
working in this peninsula, and it was with sincere regret
that we heard he had been appointed Premier and would
not again return to Chosen. Our grief was only mitigated
by the faith that as Prime Minister he would still be the
true friend of Chosen and continue to work for her best
welfare. In December General Hasegawa came to take
the office of Governor General and at once announced that
he would follow the progressive and lenient policy of his
predecessors. Although many officials were changed,
the Honorable K. Usami, the Minister of Home Affairs,
remains. He has direct charge of all religious and
educational matters and has always shown a deep apprecia-
tion of our problems and helpful sympathy in their
solution. At the dedication of the Seoul Japanese
Methodist Church he expressed his idea of the mission of
Christianity as follows :

“The Christianity that is face to face with such con-
ditions (as prevail in Chosen) has an extremely important
and weighty mission. It must expel the superstitions and
fancies from the hearts of the Koreans and give to them a
strong and healthy faith. As for the Japanese, it must
satisfy their spiritual longings ; it must train men of noble
character and enable them to live lives of happiness. This
I believe to be the serious duty of Christianity.”

December brought another strong personality to Chosen in the person of Bishop Herbert Welch. Although the superintendent of the Methodist Church, he has been most heartily welcomed by all the denominations represented in Seoul, and such union institutions as the Christian College and the Severance Hospital and Medical School have already availed themselves of his counsel. Especially at this time when the educational policy for the future years is being fixed and the institutions reorganized, the presence of such an experienced educator and wise counsellor is most fortunate. Mrs. Welch is with the bishop and by her graciousness and tact has already won the hearts of all. One of the houses on the Methodist compound in Seoul is being repaired for them, and we are sure that they will make it not only a home, but also a center of great influence in everything that pertains to the uplift and advancement of this peninsula and the peoples meeting here.

Our joy is increased by the fact that Bishop Harris the coming of Bishop Welch does not mean that we are entirely to lose Bishop Harris. He will no longer make his home in Seoul, but he has promised to circuit Chosen at least once a year and give us the assistance that he, of all living men can best give. Although tremendous progress was made along all lines in Chosen during the twelve years of his administration, it seems to us that his greatest accomplishment was to show in a difficult period and beyond the peradventure of a doubt, that it is possible to love both the Japanese and the Korean supremely and to be loyal to both. Of the many tributes paid to him during the past year that of Mr. Usami was perhaps the finest. Among many other complimentary things he said, "To his eyes even an enemy looks like a friend and to his ears words of criticism sound like paeans of praise." The impression that Bishop Harris has made on the lives of many will last throughout eternity.

In the death of Dr. H. G. Underwood, Chosen lost her greatest missionary and the Japanese work a loyal friend and a

faithful supporter. Foremost in all union movements, deeply concerned for the welfare of the Koreans, appreciative of the motives of the Japanese and of the progress and order they brought, he occupied a unique position. He found time in his busy life for an interest in the Japanese work, and again and again the weak faith of the writer was rebuked, as he told of praying for those whom we believed it impossible to reach with the gospel. His friendship and encouragement did much to lighten the toil of three very difficult years.

Evangelistic Campaign The Three Years Union Evangelistic Campaign brought to Chosen in June, Rev. Uemura for the planning of the movement, and in September, the Hon.

S. Ebara, Dr. Sasao and the Reverends Kugimiya, Tsuyumu and Miyazaki for its execution. All the chief centers were visited and some great meetings held. Many were disappointed because Mr. Ebara was able to visit only Seoul and because no representative business man accompanied the party. However much good was done and many inquirers were enrolled.

Presbyterian Church As usual the *Nihon Kirisuto Kyokwai* has at least one new church building to report. This year it is at Kunsan in the south, where they have erected a suitable

house of worship. They have now six church buildings throughout the peninsula, built almost entirely by their own endeavors. At Pengl-yang, by joining forces with the Korean College, the little group of Presbyterians has been able to form an organization and call a pastor. Mr. Yoshitake, formerly in Kokura, was the man chosen. He teaches in the college during the week and preaches for the newly organized congregation on Sundays. There is a tendency on the part of the Japanese churches to take more interest in the Korean people. The Seoul congregation is now supporting two Korean students in Tokyo and it plans this year to employ one Korean evangelist as its missionary among the Korean people. The church has a membership of 310 and a budget of 4000 *yen* a year and employs an assistant pastor to help Mr. Inoguchi the pastor,

who as Chairman of the Presbytery, has many outside duties.

Methodist Church The chief event in Japanese Methodist circles was the dedication of the Seoul church which took place December 11th. With Bishops Welch, Harris and Hiraiwa, Home Minister Usami, Governor Matsunaga, Mayor Kanaya, Judge Watanabe and many other Japanese, Koreans and foreigners on the program, it was probably the greatest service ever held in a Japanese church in Chosen. When the parsonage is completed the property will have cost 22,412 *yen* of which 10,000 *yen* was contributed by the Mission Board of the Methodist Episcopal Church, Bishop Harris and other friends, and 12,412 *yen* by the devoted Methodists of Seoul. The church is well located in the center of the city and is well adapted to the need of a modern and growing congregation. During the year under review new preaching places were opened at Taikyu and Kosu. The latter venture is proving especially successful and with 21 members is already more than half self-supporting. As the appended statistical table will show, solid growth has been made throughout the peninsula. Especial mention should be made of the Fusan Sunday School where a gain of 124 has been registered.

Anglican Church Bishop Trollope kindly reports for the *Seikokwai* as follows:

"The work of the *Seikokwai* has been somewhat hindered by the absence on furlough of the Rev. J. B. Simpson, the priest in charge. His place has been temporarily filled by a Japanese priest, the Rev. A. R. Isshiki, who has been kindly lent for the work by the Bishop of South Tokyo. The work at Taikyu has been strengthened by the appointment of a resident Japanese catechist. Fusan hopes to erect a permanent church during 1917. In all stations the progress is slow but steady."

Congregational Church The work of the *Kumiai* Church among both the Japanese and Koreans continues to grow. The Japanese members at Taikyu have bought a large Japanese house and converted it into a church. Although this

society is barely a year old it contributed 1,000 *yen* for this purpose, besides paying a large share of the pastor's salary and other local expenses. In the Korean work an important addition has been made to the force in the person of the Rev. T. Yamamoto, who for some four years past has been serving the Seoul Japanese Church. He has resigned from his pastorate and has been appointed Assistant Superintendent of the work among the Koreans. Late in December a Central Church for this enterprise, containing business offices for the administration was dedicated at Seoul. The building cost about 6,000 *yen* and the site 4,000 *yen*. Because of its bearing on the situation in Korea, this work has the interest and support of many leading men in Japan.

The Rev. T. C. Winn, D.D. has made his home at Taikyū during the past year and in addition to his work in Manchuria has aided many of the Presbyterian churches in Chosen.

The Rev. and Mrs. F. S. Curtis have continued their interest in Chosen and have done as much for the peninsula as their heavy duties at Shimonoseki would permit.

One of the most interesting developments in Seoul has been a Japanese class for the foreigners. In all 31 have been in the class for longer or shorter periods. Of these 19 have survived the first term and bid fair to add a good working knowledge of Japanese to their equipment. This class is conducted as part of the Night School of the Methodist Church.

The work of the Y.M.C.A. and Salvation Army shows little change. Both organizations are handicapped because of a lack of proper buildings. The Y.M.C.A. has a unique field among the thousands of young business men here and it is to be hoped that their long awaited building can be soon realized.

STATISTICS FOR THE JAPANESE WORK IN CHOSEN

	Nihon Kirisuto Kyokai. (Presbyterian)	Kumiai Kyokai. (Congrega- tionalist)	Nihon Mesojisuto Kyokai. (Methodist)	Sei Kokwai. (Anglican)	Total.
Japanese Preachers ...	8	4	11	3	26
Foreign Missionaries..	—	—	2	5	7
Church Organizations..	8	4	8	4	24
Church Buildings.....	6	3	5	4	18
Communicants	850	480	573	447	2350
Catechumens	—	100	165	56	321
Total Membership ...	850	580	738	503	2,671
Gain for one year.....	200	80	118	142	540
Contributions	¥ 26,200	3,150	13,112	886	43,348

LIST OF CHRISTIAN WORKERS AMONG THE JAPANESE
IN CHOSEN

Inoguchi Yasuo	Nihon Kirisuto Kyokwai	Keijyo
Horiuchi Koshi	"	"
Nakazawa Toyobe	"	Fusan
Ito Harukichi	"	Ryuzan
Takenouchi Konari	"	Mokpo
Suzuki Takayuki	"	Kunsan
Murakami Osamu	"	Shingishu
Yoshitake Gou	"	Heijyo
J. B. Simpson	Sei Kokwai	On Furlough
A. R. Isshiki	"	Keijyo
E. H. Arnold	"	"
Miss Pooley	"	"
Shiozaki Nobuyoshi	"	Fusan
Miss Elrington	"	"
Miss Kurose Fumi	"	Keijyo
Miss Grosjean	"	Taikyū
Nishida Akira	"	"
Fujioka Kiyoshi	Nihon Mesojisuto Kyokwai	Keijyo
F. H. Smith and Wife	"	"
Nakayama Chujo	"	Fusan
Suzuki Kosei	"	Taikyū
Sekita Toranosuke	"	Jinsen
Oishi Mitsuji	"	Kaishu
Nakamura Kinsho	"	Koshu
Kosaka Korin	"	Heijyo
Okayasu Keisuke	"	Chinnampo
Norisue Kan	"	Genzan.
Yonekura Jikichi	"	Kanko
Okumura Chutaro	"	Ranan

Koki Keikichi	Kumiai Kyokwai	Chinnampo
Watanabe Morishige	"	Heijyo
Yonemoto Jutarō	"	Taikyu
Watase Tsuneyoshi	" (Korean Work)	Keijyo
Yamamoto Tadayoshi	" "	"
Takahashi Takazo	" "	Heijyo
Niwa Seitaro	Y.M.C.A.	Keijyo
Watanabe K.	"	"
Miyata K.	R.R. Y.M.C.A.	Ryuzan
Captain Ishijima	Salvation Army	Keijyo

JAPAN

PART V

EVANGELISM

CHAPTER I

NATIONAL EVANGELISTIC CAMPAIGN

BY D. R. MCKENZIE

End of the Campaign

The great three years National Evangelistic Campaign which had its genesis in the Mott Conference of the spring of 1913, is now drawing to a close. A few places in the more northerly parts of the Main Island are waiting for spring to open before they hold their final series of meetings. With these the work of the Campaign proper will end. It is planned to follow the Campaign with a large and representative conference at Gotemba in the month of July. At that conference a full report of the three years work will be presented. In addition to receiving the report, other objects of this conference will be, (1) Thanksgiving for the successful completion of the work; (2) An attempt to gather up the lessons of the Campaign; and (3) The consideration of the future of evangelistic work in Japan.

Few, it is believed, will dispute the statement that this has been a *great* campaign. For duration, extent of territory covered, interdenominational unity, number of persons actively engaged as speakers, helpers, and committee men; for zeal, sacrifice of time, contributions, number of meetings, attendance, number of inquirers, variety of methods, and classes reached, there has been nothing to compare with this movement in the sixty years of the history of Protestant missions in Japan.

Organization

The operations of the Campaign have been in charge of a large and representative committee of Japanese ministers

and laymen and missionaries, this general committee for convenience being divided into two sub committees, one for the Eastern Section, having its centre at Tokyo, and the other for the Western Section, having its centre at Osaka. The chairmen of the two sections have been Rev. M. Uemura for the Eastern Section, and Rev. T. Miyagawa for the Western, pastors respectively of the largest Japanese churches in the two greatest cities of the Empire.

With intervals at the New Year's season, the work has been in progress in some part of the country almost continuously since the spring of 1914. Practically the whole Empire has been covered in the Campaign; many parts have been visited twice, and some oftener. Deputations have visited distant Christian communities in sparsely settled regions of the Hokkaido to the north; others have visited the Loochoo Islands and Formosa to the south; while westward the Campaign has reached the Japanese settlements in Korea, Manchuria, and China. The aim has been, as far as possible to reach and strengthen every Christian community in the Empire, and make it more effective in the work of propagating the Gospel among those who are without.

Missionaries and Japanese Christian leaders, as well as the different denominations of Christians, have been brought into close fellowship and cooperation through this movement. Probably 90% of the Christian forces have, in one way or another, taken part in the Campaign. Busy men—pastors of large churches, laymen, and missionaries—all of them with work enough of their own to fill all their available time, have devoted weeks, and in some cases months, of strenuous effort in committee meetings and preaching tours, without compensation, in order that they might help to make the Campaign a success. There has been very little paid labor in connection with the movement, practically none, except in the case of the secretaries for the Eastern and Western Sections, and the leaders of the Evangelistic Bands, who have been engaged for extended periods, and this all told is a very

small percentage of the total cost of the Campaign.

Considering the amount of work done—
Moderate Expenses the thousands of miles of travel by large numbers of speakers, the necessary advertising, the rent of halls, the expenses of entertainment, etc.,—the total expenditure in connection with the Campaign is an exceedingly modest amount. It amounts all told, to only a little over 50,000 *yen* (\$25,000). This will compare favorably with, for example, a Billy Sunday campaign of six weeks in a single American city. There is no question that the work has been financed in a most economical manner. The funds for the Campaign, according to the latest available returns, have been provided as follows :

Received through Dr. John R. Mott.....	¥18,928.87
From Japanese Churches through the Central Committee	5,653.11
From Missionaries through the Central Committee	8,018.58
From Japanese Churches and missionaries through local committees.....	18,542.93
Total.....	¥51,143.49

Of the above total about 2,000 *yen* is still in the hands of the treasurers. To cover the expenses of the few remaining series of meetings and the conference in July, the balance in hand and the contributions which may be expected during the next few months will hardly be sufficient, so that it may be necessary to call on the missionary and Japanese Christian communities for a small additional contribution in order to complete the Campaign free of debt.

The statistics of the meetings held, the attendance, and the number of inquirers as collected to date, will be found below.

Statistics The returns are still incomplete, necessarily so in regard to the meetings still to be held in the Eastern Section, but also because certain returns have not been yet received from the Western Section. The numbers given here will, therefore, be increased when the final reports are in. As received to date they are as follows :

Number of meetings held.....	3,232
Attendance.....	604,763
Inquirers	21,136

Methods Among the newer methods used in the Campaign may be singled out automobile teams for street preaching, and the use of

the daily newspaper for the dissemination of Christian truth. For a month in the second year of the campaign and for two weeks in the third year, space was bought in the columns of the leading Tokyo papers, and brief, pointed articles on all the leading doctrines of the Christian faith were prepared by the leaders in Christian thought in this part of Japan. A similar work was done in the city of Osaka. Large numbers of the papers containing these articles were purchased by the committee in charge of this work, and distributed widely by volunteer workers. Parcels of these papers were also sent to outlying districts for distribution there. But in addition to the numbers bought and circulated by the Christians, the regular readers of these various papers in all parts of the Empire had the opportunity, of which many doubtless availed themselves, to read something regarding the faith and teachings of the Christians. Through this newspaper evangelism the Christian message, in one way or another, must have reached millions of the people of Japan. In addition to the Christian message sent out through the newspapers, large use has been made of Christian literature throughout the Campaign.

Special Efforts Two special efforts, not in the original programme of the Campaign, but financed largely by Campaign funds, and carried on along the same interdenominational lines as the other work of the Campaign, should perhaps be referred to in this report. The first was the opening of a small Mission Hall in Tokyo at the time of the Tokyo Exhibition in 1914. The figures given by those in charge are as follows:

Number of meetings	1,247
Number of speakers	1,522
Other helpers	2,030

Attendance	123,628
Inquirers	4,733
Daily average attendance	965
Tracts distributed	1,080,300
Cost incurred	¥ 1,998.91

The meetings in this Hall continued almost daily for several months—in all 128 days—and continuous meetings were held from about noon until 8 o'clock in the evening. The Evangelistic Campaign Committee contributed 1,000 *yen* to the work, the balance, almost 1,000 *yen*, being provided by private contributions.

The second special effort referred to above was a series of meetings held in Kyoto at the time of the Coronation festivities. The work covered twenty-four days. There were sixty-nine distinct meetings, and sixty-five speakers took part. The further statistics are as follows:

Number of sermons and exhortations	219
Number of people present	9,935
Number of inquirers	1,202
Expense incurred.....	¥ 3,424.61

Of the inquirers at these meetings, 978 were natives of Kyoto, 60 of the suburbs of Kyoto, and 164 from other parts of the country. Of the expenses, 1,000 *yen* was contributed by the Evangelistic Campaign Committee, and the balance raised by private subscriptions.

A third special effort, financed independently of Campaign funds, but an integral part of the movement, deserves at least a passing notice. This was a series of twenty-one Tent Meetings held during a period of seventeen days in the spring of 1915 in the Shiba ward of Tokyo. The meetings were in charge of Evangelist Kimura, who was supported by the Churches of the three neighboring wards. A tent was erected with a seating capacity of about 1500, and during the whole series, through fair weather and foul, the average attendance was over 1000. The inquirers for the seventeen days numbered 1300. This is the first attempt of the kind on such a scale in Tokyo, but the results fully justified the faith of the prime mover, Dr. K. Kozaki, pastor of the Reinanzaka Congregational Church.

The Church Stirred The Campaign has stirred the Christian Church in Japan to new life, and has brought to it a sense of its unity and power. It can never be the same in the future as it has been in the past. The success of the movement of the last three years will give the Church faith to undertake similar movements in the future.

Evangelical Preaching Another result of this Campaign has been an improvement in the quality of the preaching. As one of the leaders put it: "The preachers used to preach *about* Christianity: now they preach Christianity *itself*." On the whole the preaching, both of preachers and laymen, has been strongly evangelical—a direct appeal to men's reasons and consciences. It is generally agreed that this is the kind of preaching which thinking Japanese want at this time.

Care of Inquirers But while in so many ways the Campaign has been a cause for thankfulness and satisfaction, there has been one point at which it has not measured up to the requirements, namely, in caring for the inquirers. Revivals in Christian lands are followed by large accessions to the Churches. This has been true only in a moderate degree in this Campaign. Far too large a number of those who have handed in their names, or who have come forward to the platform, have found no permanent home in the Churches. Probably many who handed in their names did not realize that in so doing they were taking a serious step, and consequently did not feel the responsibility of attaching themselves definitely to a Christian Church for instruction. But it was also apparent in many of the gatherings that no effective means had been provided for getting the new inquirers at once into intimate relations with the pastors and other Christian workers. Consequently, a larger proportion of those who made a start in the meetings just *drifted* away, and when later on they were invited to the churches through a printed notice, or searched for by visiting committees or pastors, they did not respond or could not be found. How to take care of inquirers is one

of the questions that is now occupying the minds of the leaders, and will no doubt be a subject of discussion at the coming conference.

In spite, however, of the defect just mentioned, and others of a minor nature which may doubtless be found, the Cause for Gratitude Campaign on the whole has been a great one—great in its influence on the Church and on the nation; great in its actual results and in its promise for the future—and we may well be thankful for what we have seen and heard during these three years and take courage as we look forward into the future.

JAPAN

PART VI EDUCATION

CHAPTER I

CHRISTIAN EDUCATION

BY D. B. SCHNEDER

Steady Growth A review of the year 1916 reveals a steady and healthy growth in Christian education in Japan. The material equipment of the schools is improving; the student body is growing and becoming steadier; the teaching staffs are more efficient; the discipline is stiffening up; the ideals are becoming clearer and the Christian purpose of the schools has probably never received better attention. The whole situation looks hopeful. Christian education has won a place in the national life, and its future seems assured. More than ever before is there a consciousness of a great mission to fulfill, and a determination to measure up to the responsibility.

KINDERGARTEN WORK

Effective Work Next to the college grade work of schools for young men, the growth of Kindergarten work has been most marked in recent years. It has now reached a total of about 180 schools with the number of pupils reaching nearly 8,000. Of this number of schools only 18 were in existence at the close of last century, and over 80 came into existence during the past five years. Everywhere they are doing a work that is beautiful and well accepted by the people. In addition to the influencing of these eight thousand impressionable little lives in the direction all that is best, each of the schools is a center from which, through mothers' meetings and the visiting of homes, Christian influence radiates and furthers the work of the Kingdom. Usually

the work is done in plain and inexpensive buildings. Through the gradual increase of specially trained missionary kindergartners and through the growing number and efficiency of the Kindergartner Training Schools, the work is also keeping well abreast with the times so far as its educational quality is concerned. The annual meeting of the Japan Kindergarten Union is a healthful stimulus to the work.

PRIMARY SCHOOLS

Not Prominent Primary school work has never been a conspicuous part of the Christian movement in Japan, the main reason no doubt being the fact that almost from the beginning of missionary work the Japanese government has fully provided for the elementary education of all the children of the Empire. It has also been believed that for the sake of the uniform instilling of national ideals the government prefers to retain the work of primary education in its own hands. There are at present about 20 primary schools in the Empire conducted under Christian auspices, numbering about 3000 pupils. Of these half are attached to other schools, and serve as feeders to the next higher grades, a number being Roman Catholic. In this form they seem to be appreciated by the public. Often thus younger and older children can be together in the same school. There is also a small number of people who prefer to send their children to private schools. The ten unattached schools are nearly all in Tokyo, Yokohama and Okayama, and are in the main for the poorer part of the population.

NIGHT SCHOOLS

Fruitful Form of Work Night school work is considered by some to be one of the most fruitful forms of Christian educational work. The pupils are mostly young men whose experience in real life has made them eager to learn and very open to Christian teaching. The classes of the Young Men's Christian Association held in a dozen of the leading cities, enroll about 4000 young men in the course

of a year. Beside these there are such famous night schools as the Bluff English Night School in Yokohama, the Palmore Institute in Kobe, and the Fukuoka Baptist Night School. The religious instruction seems usually most successful where it is a required part of the curriculum, the enforced regularity of attendance resulting in deeper interest.

INDUSTRIAL SCHOOLS

Sewing Schools These are all sizes and descriptions, but are doing much good. They are largely eleemosynary in their character and thus in a special way show the love of Christ. Some are departments of other schools while others are unattached. Sewing schools constitute the largest number. There is a considerable number of blind schools, in which industries are also taught. The Roman Catholic Mission has several "maternal schools." The total number is about thirty.

GIRLS' SCHOOLS

Obtain Recognition Just about half a hundred is now the number of Christian girls' schools in Japan,—that is, of schools whose main course is substantially of the grade of the government high schools for girls, or of the American high school. In most schools the course covers five years, running from the age of twelve or thirteen to seventeen or eighteen. In a number of schools higher courses in such subjects as English, Music or Domestic Science, or sometimes parallel courses, are added, though the attendance on these courses is usually not large. In nine of the schools there is an approach to what may be called proper college grade work. However, the total number of students of this grade reported is only something over 300. The girls' schools as a whole are gradually obtaining government recognition, and their curricula, equipment and teaching staffs are conforming more and more fully to government standards, but without curtailment of freedom in religious teaching. Eleven of the schools, seven of them Roman Catholic, however, have full government recognition as high schools

(*Koto Jo Gakko*), and as such are required to make all their religious teaching optional and place it outside of the regular school curriculum. Of the schools that have recently made special advance in numbers, building or equipment may be mentioned the Kobe College, the *Doshisha* Girls' School and the *Miyagi* Girls' School. The largest schools are the *Futaba* Girls' School in Tokyo, the *Hiroshima* Girls' School in Hiroshima, and the *Kwassui* Girls' School in Nagasaki. The school of highest grade is the *Joshi Ei Gaku Juku*, widely known as Miss Tsuda's School, and deservedly celebrated for the excellence of its work. But the whole work of the girls' schools throughout the Empire is in process of steady and healthy growth.

SCHOOLS FOR YOUNG MEN

The Christian schools for young men in Japan now number eighteen, one north of Tokyo, seven in Tokyo, five between Tokyo and Shimonoseki, and five in Kyushu. The number includes three Roman Catholic Schools. One of these is the Morning Star School on Kudan Hill in Tokyo. This school in its Middle School Department is a marvel of discipline and efficiency and draws its students from some of the foremost families in the capital. Another is the Bright Star School in Osaka, which is a commercial school numbering over 700 students. The third is the Star of the Sea school in Nagasaki, a middle school that also does excellent work.

Included in the fifteen Protestant Schools is the Azabu Middle School, numbering some 800 students, whose claim to be called Christian consists of the fact that its head, the Honorable Soroku Ebara, and ten of the teachers are Christians. Daily morning Bible talks are also given and it is reported that 250 of the students express a preference for Christianity. Of the fourteen other Protestant schools eight are middle schools only. The remaining six, which are usually looked upon as the six leading Christian schools in Japan, are in the order of their found-

ing the *Rikkyo Gakuin*, the *Doshisha*, the *Meiji Gakuin*, the *Aoyama Gakuin*, the *Tohoku Gakuin* and the *Kwansei Gakuin*. All of these institutions carry college grade work and the out-standing feature of the present situation is the remarkable development of the college and university grade work of these institutions. For years this work was kept up under much discouragement.

**Remarkable
Expansion**

But to day the encouragements have become such that there is a great forward movement. The *Rikkyo Gakuin* (St. Paul's College) is securing a million *yen* for the development of its college plant; the *Doshisha* has added several buildings for its university work; the *Meiji Gakuin* has a new college building; the *Aoyama Gakuin* has several hundred thousand *yen* available for the erection of new college and dormitory buildings; the *Tohoku Gakuin* has some funds for the same purpose; and the *Kwansei Gakuin* has been growing in buildings, equipment and students enrolled at a phenomenal rate.

The whole work of the eighteen schools for young men has been going forward in a remarkable way in recent years. Nearly all of the schools are full to overflowing, and they fill a distinct place in the educational work of the nation.

WOMEN'S EVANGELISTIC TRAINING SCHOOLS

**Mostly Indirect
Results**

There are some fifteen schools or departments of schools in which women are trained for evangelistic or Bible women's work, educating about 200 women. It is a work that is perhaps more satisfactory in its indirect results than in immediate help to the work of evangelization. The average length of time during which graduates of these schools engage in direct work is short. In most instances before enough experience has been gained to make the worker very effective the time of marriage arrives and she relinquishes the work. However even under these untoward circumstances the help of these workers is practically indispensable. Among the well known schools of this kind are the Kobe Woman's Evangelistic

School established as early as 1884, and the two schools in Yokohama, the Higgins Memorial Bible Training School, also established in 1884, and the Woman's Theological School.

THEOLOGICAL SCHOOLS

Of these there are now about twenty schools or departments of schools with about 500 students engaged in the education of a Christian ministry. Among them there is one, the largest, belonging to the Greek Catholic Church, and another to the Roman Catholic Church. The largest Protestant school is the Theological Department of the *Doshisha*. Fortunately there has been some tendency in recent years toward uniting in this kind of work on the part of affiliated bodies and the consequent lessening of the total number of these schools, coupled with improved teaching staffs. As yet the theological work of Japan is handicapped by the lack of sufficient reference literature in Japanese, although this lack is being gradually made up. The tendency is toward a slight increase in the student body, but both in numbers and in quality much yet remains to be desired. The chief weakness of the Christian movement in Japan is the lack of an adequate ministry. However, it is not to be forgotten that the Japanese Christian ministry is adorned by a limited number of men who would adorn the ministry of any land.

THE NATIONAL CHRISTIAN EDUCATIONAL ASSOCIATION

The Protestant men's schools of middle school grade and up are organized into what is called the National Christian Educational Association. The Association has been in existence for a number of years, meets annually, and maintains a Christian teacher's bureau of which Dr. M. Ishizaka, *Aoyama Gakuin*, Tokyo, is in charge. Both School authorities and teachers seeking positions may apply to this bureau. At the last annual meeting a careful survey of schools within the Association

was presented. The survey is of nine schools—*Aoyama Gakuin*, *Doshisha*, *Kwansei Gakuin*, *Meiji Gakuin*, *Momoyama Middle School*, *Nagoya Middle School*, *Rikkyo Gakuin*, *Tohoku Gakuin* and *Tosan Gakuin*. The teaching staffs of these nine important institutions number 415 persons, and the total enrolment of students is 5832. Two of the institutions, the *Doshisha* and the *Rikkyo Gakuin* have authority to confer the *gakushi* degree. Four of the institutions report endowments ranging from about 3,000 *yen* to the 527,000 *yen* endowment fund of the *Doshisha*. The highest annual income from tuition and fees is 53,000 *yen*. The highest annual Foreign Mission Board subsidy is 46,000 *yen*. The total estimated property valuation is about 3,3000,000 *yen*. Most of the institutions are managed by Boards consisting half of Japanese and half of missionaries. The Middle Schools are all in flourishing condition. In the Higher Departments of the *Kwansei Gakuin* and the University Departments of the *Doshisha* and the *Rikkyo Gakuin* the commercial and economic courses draw by far the largest number of students. The English teachers normal course in *Aoyama Gakuin* is very well attended.

As to the remuneration of professors
Teachers' Salaries and teachers it was reported to the Association that in the Middle School Department the average monthly salary of the Japanese members of the teaching staffs is 54 *yen*; in the Higher Departments, Theological Departments and Universities, 78 *yen*. A teachers' pension scheme was also presented.

THE ATTITUDE OF THE GOVERNMENT

A Settled Friendly Policy The attitude of the government toward Christian education remains fair and reasonable. Christian education is winning increasing respect and confidence, and a tolerant and friendly attitude on the part of the government is becoming more and more settled as a national policy. The revision of the educational system of the government, which has been under consideration for a

long time, has again been postponed. The commission appointed to frame the revision is still at work, but the proposition is now to study the whole system from the elementary schools up. It is therefore probable that the revision, if made at all, will not be made in the immediate future. However, while the draft of revision proposed under the previous cabinet was generally considered favorable to the prospects of Christian education, the continuance of the existing system need occasion no anxiety. The system in itself is a good one. Moreover past history has shown that the government will not permanently withhold from Christian schools privileges that are really merited.

BUDDHIST AND SHINTO EDUCATION

Courses and Subjects	Eleven universities (<i>daigaku</i>) are being carried on by the several sects of Buddhism. Of these five are located in Tokyo, five in Kyoto, and one in Wakayama prefecture. The sects maintaining separate institutions of their own are the <i>Tendai</i>, <i>Nichiren</i>, <i>Sodo</i>, <i>Rinzai</i>, <i>Shinshu</i> and <i>Shingon</i> sects. The courses usually consist of a one year's preparatory course and a three years' regular course. The subjects taught are in the main Buddhist theology, philosophy and literature, and the chief purpose is to educate young men for the priesthood. The largest of the institutions is the undenominational Buddhist University in Kyoto. The total number of students in the eleven institutions is 1,097 and the last reported total annual expenditure is 148,383 <i>yen</i>. In addition to the universities there are two Buddhist Special Schools (<i>Senmongakko</i>) and also quite a number of Buddhist middle schools which do not confine their aim to education for the priesthood.
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The two chief places of *Shinto* learning are the *Kokugakuin* University in Tokyo and an institution (*Jingu Kogakuin*) connected with the Ise Shrines. In these institutions the Japanese classic literature is specially taught, and graduates receive without examination the

government license for the teaching of the Japanese language in schools of middle and similar grade.

THE WOMAN'S UNION COLLEGE

**Approaching
Consummation** The movement for the establishment of the woman's union college, under the name of "The Tokyo Woman's Christian College" is approaching a consummation.

Last November a revised constitution was adopted, one of the features of revision being that of the article stating the character and purpose of the institution. The article on this subject now reads:

"The purpose of the College shall be to provide under Christian auspices a college education for Japanese women. The institution shall always be positively Christian. The members of the Board of Trustees, the officers of the college, and, as far as possible, the entire teaching force shall be members of evangelical Christian churches. The College as a college shall hold religious services statedly, and the study of the Bible shall be included in the curriculum."

Sufficient funds are available to make a beginning. Five Foreign Mission Boards have entered into the arrangement and agreed to furnish funds. The Promoting Committee has been dissolved, and the Board of Trustees is appointed and is making plans to go forward. That this movement is now so near a consummation is a matter for great congratulation.

THE UNION CHRISTIAN UNIVERSITY

Critical Condition The movement for the establishment of a Union Christian University is at a critical stage. The conviction of the need of Christian education of the highest grade has been general since the movement began, but the long delay in realizing anything concrete in the way of an actual beginning has discouraged some. Meanwhile, impelled by this new conviction of the need of university grade Christian education, impelled also by the new opportunities

that have been opening up, the phenomenal development of higher grade work on the part of a number of the existing institutions mentioned before seems to threaten to forstall the hope-for union effort.

However, Japan and the Christian movement in Japan need this union institution of highest grade. Japan's intellectual life needs it. Her people need a guiding star for their view of the world and of human life and destiny. The Christian literature movement now so happily and successfully inaugurated needs a Christian university for its highest achievements. The social mission of Christianity in Japan needs the institution to train up men of breadth and authority for this great task. The movement for the political advancement and uplift of Japan needs leaders who are thoroughly imbued with Christian truth and Christian ideals. The business world needs university-trained Christian men. Japan needs the institution. Korea needs it. The Kingdom of God in the Orient needs it. And it is worth while to make one more surpreme effort.

Fortunately there is perhaps more real, serious interest in the movement in America now than ever before. Missionary statesmen like Drs. Speer, Burton, Goucher and Franklin have the vision of the need and the opportunity. Dr. John R. Mott writes: "My interest in the project has never been keener; never did I believe in it more; never did I wish that I had more lives to spend in helping to give effect to these statesmanlike measures." An informal conference on the subject was held in New York on September 25th. At this conference it was decided to request the Foreign Mission Boards at once to appoint a Joint Commission to take up the matter for consideration. This Joint Commission was duly appointed and held a meeting on December 8th, eleven Foreign Mission Boards being represented, and Dr. Speer acting as chairman. This commission took the following action:

1. "Resolved, that so far as we have been able to

inform ourselves, it is our judgment that one Christian University of a grade of the Imperial University in the departments which it may maintain, is essential to the future of Christianity in Japan."

2. "Resolved, that we hereby recommend that each Missions Board engaged in advanced educational work in the Empire, appoint two representatives to confer together as a joint committee and recommend to the respective Boards the action necessary to inaugurate such a University."

Encouraged by this action the Conference of Federated Missions at its annual meeting in January adopted the following recommendations:

1. "That the members of this Conference endeavor to induce their respective Missions to renew their overtures to their Boards in favor of the speedy establishment of a union Christian University, and, if necessary, reiterate their overtures until the end is accomplished."

2. "That the following memorial to the Joint Committee of Boards be adopted by this Conference:

"To the Joint Committee of Foreign Mission Boards appointed to consider the establishment of a Union Christian University in Japan, Brethren:

Conference of
Federated
Missions

"It is the conviction of this Conference of Federated Missions in Japan that the highest success of the Christian movement in Japan imperatively requires the establishment of a Christian university of highest grade, and that the institution should be established at the earliest possible date. It is the belief of this Conference that the establishment of a great Christian university will be an act of strategic significance in the Christianization not only of Japan but of the Far East; that Christianity with such a university will be able permanently to occupy a higher plane in this intelligent nation and command a more dominating influence than is otherwise possible; that it will incarnate and strengthen the unity of the Christian movement in the Empire as scarcely anything else can; that it is a matter of vital importance not only directly to the Christian educational

work, but to the evangelistic, literary, social and all other phases of the Christian movement as well; and that it is the call of God that this institution be by all means established at this important and critical stage of Christian history in Japan. This Conference therefore respectfully begs to memorialize your Committee to put forth its utmost efforts, and if necessary make great sacrifices in order to insure the establishment of such an institution. We believe that it is a supreme service to the cause of missions in the Orient that your Committee will thus render."

To this action was appended the following memorandum:

**Japanese to Have
Large Place**

"With reference to the relation of the Japanese Christian Church to the proposed university, the Conference understands that the history of the institution must naturally resemble that of the existing Christian schools of lower grade; in the maintenance, instruction, and administration of the institution Christian Japanese will gradually take an increasingly large place. This is a course justified by the growing financial, as well as moral and religious ability of the Japanese constituency. The Conference understands, therefore, that the Constitution and By-laws of the proposed university are framed with this fact in view."

It is of extreme importance that the favorable attitude taken by the Boards, and this strong stand taken by the Conference of Federated Missions, be now followed up courageously and persistently until the great end is realized. In the words of one of the leaders in the Evangelistic Work: "We are now at such a stage in the development of Christianity in Japan that we are all but compelled to develop our Christian educational system to the highest degree of thoroughness in order to maintain our position of leadership of thought and belief. No halfway measures will suffice. Nothing but an institution that will command the respect of the best thought of the Empire will do what is needed at this time or at least in the near future."

CHAPTER II

SCHOOLS FOR FOREIGN CHILDREN

BY E. T. IGLEHART

The question of schooling for their children is a vital one in the lives of missionaries. Such educational facilities considerably increase the years spent on the field, especially by the wives who would otherwise need to make a home for the children in the home land. This fact is recognized by the Boards of Foreign Missions, and several of them are generously supporting the Tokyo Grammar School. Since the Canadian Methodist Academy in Kobe has proven so successful and so necessary for the children of West Japan appeal is being made for other Boards to help in its support. The Conference of Federated Missions recognizes both these schools. It appoints trustees to the Tokyo School Board and visitors to the Kobe School.

The Tokyo Grammar School has been having a very successful year. Mr. and Mrs. T. Neil Johnson came from America in the fall of 1916 to take charge of the school, Mr. Johnson as principal and Mrs. Johnson as matron, both teaching in the High School Department. Miss Elliott also came from America to join the teaching staff. There are five regular teachers and several others giving special instruction. The mothers of the Tokyo pupils have also heartily cooperated with the trustees in planning for the welfare and comfort of the students, in providing daily warm lunches and in other ways. The beginnings of a boarding department have also been successfully made. A residence in Tsukiji near the school property has been rented and thoroughly renovated for the use of the principal and boarding department. The enrolment has been close to eighty.

The Kobe School has thus far been supported by the Canada Methodist Mission, under the able supervision of Mrs. Misener. It has an ideal location, on grounds near the *Kwansai Gakuin*. It is hoped that since the benefits of the school are enjoyed by missionaries of many other Boards it may soon gain more general support. It has a very successful boarding department, and is providing excellent educational advantages for the foreign children within its territory.

CHAPTER III

THE JAPANESE LANGUAGE SCHOOL

BY GILBERT BOWLES

Housing

The housing of the Japanese Language School is still provided for by the courtesy of the Tokyo School of Foreign Languages, with the permission of the Department of Education by which the School is officially recognized. The details of the School finances are efficiently cared for by the Business Secretary of the Foreign Language School, under the personal supervision of President Murakami. Classes for forenoon practice have been held in the Tokyo Y.M.C.A. Rooms.

Principles and Ideas

The experiences of the past three years have reassured the management as to the soundness of the educational principles outlined in the first circular issued by the School under the present administration: "Throughout the course of instruction the student is urged to use in practice what he has learned in the class room. He is therefore drilled in the use of the common expressions of daily life, and encouraged to put himself in a Japanese atmosphere as far as possible. As soon as the student becomes able to understand, every one whom he hears becomes his teacher. The training of the ear is the first thing, and when that is thoroughly accomplished correct speaking will follow naturally."

The emphasis is still placed upon giving students a right start during the first year in Japan. Although the first graduates of the two years' course have had but one year to test what they can do, the evidence at hand is sufficiently encouraging to justify the management in courageously

going forward with the general educational policy of the past three years, though it is recognized that experience will call for new adjustments and farther developments.

The report of the Director for the school year ending June 23, 1916 included the following facts:

Enrolment and Classes	For 1914-5 (for comparison)	For 1915-6
New Students Enrolled	30	29
Number Remaining till end of year	26	21
Times at which new students entered	2	3
Average number in each section.....	—	6
Number 2nd year students at end of year.....	11	13
Number graduates (2 years' course)	7	10
Number in 3rd year correspondence course ...	—	20
For the Autumn Term, 1916:		
First Year Students.....	40	
Second Year and Special Students	13	
For the Winter Term, 1917:		
First Year Students.....	38	
Second Year Students.....	10	

At the meeting of the Board of Directors held June 19, 1916, the following term schedule was adopted:

Calendar
 Autumn Term Begins Tuesday, September 19 (Tuesday nearest 20th).
 (Changed by special decision for 1917 to September 25th.)
 Autumn Term Ends Thursday, December 21.
 Winter Term Begins Monday, January 8.
 Winter Term Ends Wednesday, March 28.
 Spring Term Begins Monday, April 9.
 Spring Term Ends Friday, June 22.
 Holidays: All National Holidays.

To secure for the Directors of the Language School some authoritative adviser for each pupil representing a mission or other organization, and to further encourage missionary students to enter as fully as possible into sympathetic touch with their own mission and associated Japanese churches, the Executive Committee, on August 15 last, adopted the following plan for organizing a Committee of Advisers to Students:

**Committee of
Advisers to
Students**

ORGANIZATION

Upon the enrolment of new students each of the bodies to whom they are responsible shall be requested to appoint

one representative on the Committee of Advisers to Students, and report the same to the Secretary of the Board of Directors, the Committee thus formed to effect its own organization, and to report at least once a year to the Board of Directors of the Language School.

DUTIES

In cooperation with the Director of the Language School, the Advisers shall be expected to give to the students under their charge individual advice and assistance in connection with the following :

1. Personal problems, board and rooms, health, social engagements, etc.
2. Work outside of Language School, including preparation of lessons for the School.
3. Collateral Reading Courses.
4. Relation to Japanese—including plans for conversation in Japanese and contact with Japanese people under normal conditions.

FOR MISSIONARY STUDENTS

5. Contact with local Japanese churches and religious leaders.
6. Contact (at least in vacation time) with country evangelistic work.

As a result of letters sent to the missions having students in the School the past term, twelve missions have appointed members of the Committee of Advisers to Students, which will be ready for work from next term.

Recognition by
the Japan
Continuation
Committee

The Executive Committee of the Japan Continuation Committee, at the quarterly meeting held February 22, 1916, adopted a resolution from which the following paragraphs are taken :

RESOLUTIONS

"We recognize in the Japanese Language School an institution which, in giving to new missionaries the best

available facilities for the earlier stages of language study, is helping to realize one of the aspirations of the Edinburgh Conference and the Tokyo Continuation Conference....."

"We would, therefore, commend to the favorable consideration of Mission Boards and interested individuals any definite appeals which may be presented with the authority of the Directors of the Language School."

**Finance and
Tuition Rates**

The pledges of outside financial assistance which made possible the organization of the Japanese Language School on the present basis were all utilized to meet unavoidable deficits during the first three years. Since from the beginning of the present school year there was nothing to depend upon but tuition fees, the Board of Directors was compelled to raise the tuition to 200 *yen* a year, previous notice having been given to organizations responsible for sending students.

In October, 1916, the Executive Committee decided to grant special reduction, as follows, to missions having a large number of students in school throughout the year:

For missions or other organizations having seven or more students who remain through the entire school year, a reduction of 10% on the year's fees, the reduction to be obtainable in the third term; a reduction of 5% on the whole year's fees will be granted to bodies having at least five students for the year.

It is too early to tell how the school finances will come out on the present basis, but the management has no way of financing the school except to depend upon the continuance of the cordial cooperation of the missions sending students, assuring them at the same time that rates will be kept as low as possible consistent with the standard of efficiency which must be maintained.

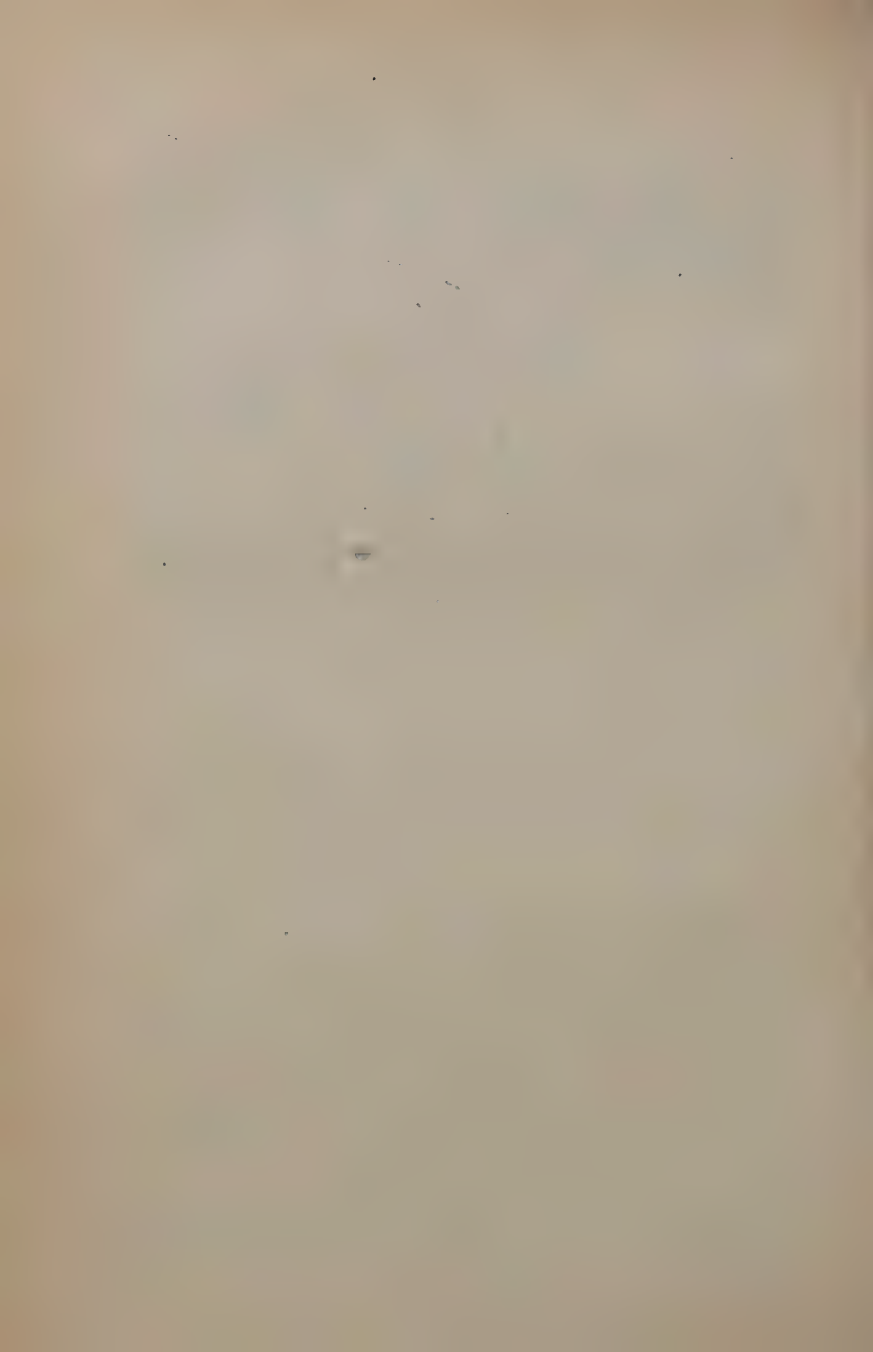
**Message from the
Director**

The Director of the School, Prof. Frank Muller, asked that the following message be given publicity: "The only point to emphasize is that late comers (at the opening of the School year in September) may find it impossible to enter. There were five who wanted to enter in November and December, 1916, but no teachers

were available. The late comers were fewer the previous year. Private letters from those who know that new missionaries are coming, to the Boards concerned, would add weight to the official request of the Conference of Federated Missions."

Furlough of
Director

For purposes of rest and health recuperation, the Director of the School, Prof. Frank Muller, accompanied by Mrs. Muller, sailed for Seattle on February 24, 1917, for a six months furlough. During his absence the School work will go on under the care of the Japanese teachers, with the supervision of Rev. C. S. Davison of Aoyama Gakuin, Tokyo, who has consented to serve as Acting Director, giving part time to the Language School. Prof. Muller plans to be back in time for the opening of the Autumn Term on September 25.



JAPAN

PART VII LITERATURE

CHAPTER I

ANNUAL REVIEW OF RELIGIOUS LITERATURE

BY S. H. WAINRIGHT

This review aims to give a general account of the progress of Christian Literature, though some space will be taken for a reference to current Buddhist and Shinto publications, as well as to books on philosophical and ethical subjects, in which there may be discussions of interest to those who are engaged in the work of spreading Christian truth. The account does not lay claim to exhaustiveness.

BUDDHIST LITERATURE

Republications A characteristic feature of Buddhist publications is the reproduction of older writings in far greater quantity than the publication of new compositions. Past history is indeed the pulpit from which present day Buddhism speaks. Buddhist literature may be said to be in a state of transition from the stage of block printing to that of metal type. The writings belonging to the past, all of which were printed with block-type, are now being reproduced by the modern method of lead type printing. Christian literature, almost without exception, has been given the modern form as regards printing and book binding.

Libraries of Literature As examples of this kind of work, attention may be called to the *Dai Nippon Bukkyo Zensho* (Library of Japanese Buddhist Literature). This series is published by the *Busscho Kwankokwai*, and is added to from time

to time. About seventy-five volumes under this title were published during the year, all of which were reproductions of Buddhist literature published in earlier times.

Similar to this series is the *Dai Nippon Hozokyo*, published by the *Nippon Daisokyo Hensankwai*. These are canonical writings, *Sastras* (Ron) and *Sutras* (Kyo). To this series about one hundred volumes were added during the year.

We cannot vouch for the accuracy of the above reprints, as we have not examined them. Some years ago the entire Buddhist canon was reproduced through the use of metal types, but the proof reading was not carefully done. The new edition, which otherwise would have been very useful, was inferior to the old *Issaikyo* (canon) printed by means of block types.

A third series to which attention may be called is the *Shinshū Zensho* published by the *Zokyo Shoin*, and edited by Mr. M. Tsumaki. Eighty six volumes under this series were published during the year to which was appended a list of twenty or more volumes under the title of *Mokurokubu* (Catalogue section).

There is also a *Nichirensu Zensho*, a library of literature of the *Nichiren* sect. Apparently only one volume was added to this series during the year.

In original productiveness, it is a curious fact that the *Zen* sect which condemns the transmission of truth by means of the written symbol, has been more fruitful in literary productiveness during the last twelve months than any other sect of Buddhism. This is probably accounted for by the fact that *Zen* Buddhism exercises a greater influence than the other sects among students and the intellectual classes generally.

There is not much to note as regards single volumes published on Buddhist subjects during the year. There are to be found not a few accounts of temples, with illustrations, as well as biographies of well known priests, among current Buddhist publications. Apart from a heavy draft made upon the past, the Buddhists do not seem to be doing

anything particularly noteworthy in the promotion of religious literature. Among the volumes especially intended to strengthen the cause of Buddhist propagandism, worthy of note is the *Fukyo Daijiten* (Propagandist Dictionary), a volume containing two thousand pages and selling for Five Yen. It is published by the *Hozokwan* at Kyoto.

Very notable is the first published instalment of Buddhist research work conducted by Mr. O. Rosenberg, of the University of Petrograd. This was published during the year under the general title of *Bukkyo Kenkyu, Meijishu* (Introduction to the study of Buddhism). Part *First*, which was published during the year, and is for sale at the *Kyobunkwan*, is a Vocabulary. It contains five hundred and twenty-seven pages, besides an index. The *Introduction to the Study of Buddhism* is based upon material preserved in Japan and China. The *Vocabulary* is a survey of Buddhist Terms and Names arranged according to Radicals with Japanese Readings and Sanscrit Equivalents. It has a supplement of Terms and Names relating to *Shinto* and Japanese History.

SHINTO LITERATURE

Shinto publications include treatises on Gods, on Shrines, on Shintoism and on *Tenrikyo*. Under *Shinto* literature the shrines come in for a good part of the discussion, owing, no doubt, to the practical question now before the nation of worship at the shrines. One of the most important of these treatises on shrines is an illustrated edition of the Official Shrines and Local Shrines (*Kwan-peisha*) and (*Kokuheisha*). These are photographic illustrations and the price of the book is ten yen. It is published in commemoration of the Coronation, by T. Maeda, in Osaka. The *Koyosha* published during the year the *Meiji Jingu Hobutsuden*, price seventy five sen, in which are given the plans, specifications and diagrams of the shrine now being constructed in memory of the late

Emperor. There is a small book on the *Ise* shrine under the title of *Jingu Shoran*. There is also a book entitled *Jingu Taima to Kokuminsei*, in which the national characteristics are discussed in relation to the *Nusa*, or paper or silk pendant in the *Ise* shrine.

Ritual Under ritual or worship (*saiki*), a volume has been published entitled *Kokka no Saiki*; the price is one *yen* fifty *sen* and the publishers are the *Shunyodo*. There was also published a collection of liturgic formularies, or *norito*, the price of which is one *yen* thirty *sen*, issued in Ogaki by T. Kawada.

Miracles With respect to *Shinto*, attention may be called to the *Shimpuki*, published in the series called *Nippon Kokusui Zensho*. This is an ancient writing and has been reissued as a volume in the series just mentioned. It is said to contain an account of miracles wrought by the *Shinto* deities. The term *Shimpu* itself, (literally, divine wind), is interesting, suggesting as it does the tradition of Pentecost.

CHRISTIAN PUBLICATIONS

Bible and Bible Study A notable contribution to a better knowledge of the Bible was made through the publication by the Christian Literature Society of the *Annotated Bible*, by Rev. G. P. Pierson, D.D. With Dr. Pierson were associated as authors, Rev. T. Miura and Mr. Y. Izumi. The volume contains not less than two thousand three hundred and sixty four pages, and is provided with maps, charts, illustrations and a concordance. The general plan followed is that of the Schofield Bible. As a contribution made by a foreign missionary to the vernacular literature, this work is a notable production, as well as an example of long and pains-taking labor. The Christian Literature Society published an exposition of *The Sermon on the Mount*, by Geo. Gleason and T. Takemoto.

Commentaries

Studies in the Minor Prophets, under the authorship of B. Horiguchi and S. Oya, has been issued by the Japan Book and Tract Society. And by the same Society a commentary was published on the *Book of Acts* by Rev. Barclay F. Buxton, translated by T. Yoneda. Kanzo Uchimura is the author of *Ten Years Study of the Old Testament*, published by the Bible Study Society. T. Kuranaga is the author of *Fifty Studies in the Gospel of John*, issued by the Christian Literature Society at Christmas time.

Christ

A good number of books were produced during the year concerning the life and teachings of Christ. One of the most notable of these productions was the *Life of Christ* written by a layman and from the rationalistic standpoint. In literary style it was an effort to create something after the type of Renan's *Jesus*. The most interesting aspect of this enterprise is the interest shown by a business man in the subject. K. Kamizawa is the author of this *Life of Christ*. It was thought that the volume would have a good sale, but it has attracted very little notice. An account of Jesus written from the naturalistic standpoint is a subject of no special interest to the Japanese. Such a book produced where the Christian religion prevails and orthodoxy is in the ascendancy is of interest because of its effort to set aside the dominant view. But a publication written from this standpoint in Japan seeks to overthrow what has not yet been established in the popular mind generally. The Rakuyodo is the publisher of the book. An excellent review of the volume, written by Rev. Albertus Pieters, will be found in the *Japan Evangelist*, in the department of the Christian Literature Society. (June, 1916)

Christian
Literature
Society

The Christian Literature Society published a translation of *The Fact of Christ*, by P. Garnegie Simpson, translated by T. Nakazawa. This Society also put out this year, Prof. Kashiwai's translation of *The Man of Nazareth* by F. L. Anderson, D. D. Among

the smaller noteworthy publications of this Society are *The Divinity of Christ*, by Albertus Pieters and the *Gospel Story of Jesus*, by Ichiro Oi. In the latter volume the accounts of Christ in the four different Gospels are woven into a single and continuous story. Prof. En Kashiwai is the author of a volume entitled *Personal Teaching of Christ*, published by the *Hakubunkwan*.

**Religious
Biographies**

Under religious biography, *The Story of Joseph* may be mentioned, published by the Christian Literature Society. J. R. Miller is the author and S. Ito the translator. This book has had a wide sale. The story of optimism and conquest over temptation in the life of Joseph has appealed with peculiar interest to the Japanese.

Among other religious biographies worthy of mention is the *Life of Kieko Yamamuro*, written by her husband, Col. Gumpei Yamamuro. There is a gap in the Christian literature of Japan with respect to religious biography. We have no life of Yoichi Honda or Kenkichi Kataoka, and no very good life of Neesima. The *Nippon Seikokwai Shuppansha* (Episcopal) has published the *Life of Bishop Edward Bickersteth*, written by Dr. J. Imai. The *Kyo Bun Kwan* (Methodist) has issued the *Life of Dwight L. Moody*, written by his son and translated by K. Hirota. An interesting account of *Soroku Ebara*, written by Y. Horikawa, was published by the *Shubunkwan*.

T. Fujikawa is the author of a book called *The Story of the Hymns* (Sambika Otogi Hanashi). H. Yamazaki is the translator of the *Lives of Famous Missionaries* which is published by the Japan Book and Tract Society. The Japanese title is *Reikwai Ijin Kaikyo Roku*. Under religious biography, mention may be made of Alice Cochran's account of *Famous Women* which was translated by S. Hayashi and published by the *Keiseisha*, under the title of *Fujin Seizui*.

Under Practical Theology, *The New Practical Theology Life* (Shinsei) by T. Fujii, a layman, may be noted, published by the Iwanami Shoten; *The Faith of Christ* by Bishop Charles Gore,

translated by S. Fujumatsu was published by the *Nippon Seikokwai Shuppansha* (Episcopal). *Religion and Human Life* (Shukyo to Jinsei) by R. Hoashi, was published by the *Rakuyodo*; *Exhortations to Faith* (Shinko no Susume), by T. Kanamori, was published by the *Keiseisha* and has a wide sale; *Preaching and Prayer*, by E. M. Bounds, translated by S. Kuzuhara, was published by the Oriental Mission; *The Meaning of Prayer*, by H. E. Fosdick, translated by M. Kurihara under the title of *Reikoroku*, was published by the Christian Literature Society and has sold well. *My Religion*, by Leo Tolstoy, translated by C. Ikuta was published by the *Shinchosha*, as the first volume in the "Tolstoy Series." *From Darkness to Light* (Ankoku yori Kōmyō ni), published by the *Keiseisha*, was written by S. Osaka. *The Perfect Life*, by S. Sato, was published by the *Seibunkwan*. A translation by Prof. En Kashiwai of *The Facts of Life*, by P. Carnegie Simison, was published by the Christian Literature Society.

Quiet Talks on Prayer by S. D. Gordon, translated by Rev. Z. Hidaka, was published by the Japan Book and Tract Society. Previously, Dr. Gordon's *Quiet Talks on Power* had been published in Japanese by this Society, and his *Quiet Talks with World Winners* was published two years ago by the Christian Literature Society. *The Travelers' Guide From Life to Death*, a book translated into many languages, was reproduced in Japanese and published during the year by the Japan Book and Tract Society.

Col. Gumpei Yamamuro of the Salvation Army, whose writings have been so widely read, was the author of *Apostolic Religion*, (Shitoteki Shukyo), *Power to Save from Sin* (Tsumi yori sukuu Chikara), *The Teaching of the Cross* (Jujika no Oshie), and *The Influence of the Bible* (Seisho no Kankwaryoku), all of which were published by the Salvation Army.

The series of Evangelistic Booklets published by the Christian Literature Society was added to during the year by the publication of short discussions on such important subjects as, *Why I am a Christian*, by Col. T. Oshima; *The Bean Vender*, by Rev. I. Oi; *Disabled in Body, Triumphant in Spirit*, by K. Hirota; *Hidden Treasure*, by T. Kokita; *The Divinity of Christ*, by A. Pieters; *My Faith and Christianity* by Capt. K. Amagasa; and *The School of Jesus*, by M. Uemura.

Both the *Keiseisha* and *Seikokwai* *Shuppan ha* have adopted the plan followed by the Christian Literature Society in issuing a series of booklets.

The *Keiseisha* series are called *Taisho Faith Series* and *Trisho Dendo Series*, Taisho being the name of the present reign. The booklets are written by Japanese pastors and the subjects run as follows: *The Church of Christ*, by Rev. K. Hoshino; *The Essence of the Gospel* by Rev. K. Takemoto; *Creation, Incarnation and Atonement*, by Rev. G. Kashiwagi; *Certainty in Christian Experience*, by Rev. Hoshino; *One Step in Spiritual Culture*, by Rev. T. Miyagawa; *Morality and Religion*, by Rev. Prof. T. Yamada; *The Christian Heart*, by Rev. Dr. S. Motoda; *Newness of Life*, by Rev. T. Yamada; *The Christian View of God and Man*, by Rev. G. Kashiwagi; *God and Man*, by Rev. B. Tsuyumu. *Theism and Human Personality*, by Rev. Dr. S. Motoda; *A Message to the Weary*, by Rev. H. Otani; *The Filial Relation Between God and Man*, by Rev. K. Ishizaka; *The Religion of Joy*, by Rev. K. Takemoto; *The Greatness of the Human Soul*, by Rev. K. Takemoto; *The Core of the Gospel*, by Rev. H. Hirata; *The Dawn of the Spiritual Life*, by Rev. Dr. Y. Chiba, and *Christianity and Human Life*, by Rev. K. Hoshino.

The titles of the series published by the *Seikokwai Shuppansha* are: *Prayers of Children*, *Prayers for Communion*, *Daily Prayer*, *Rules for Daily Living*, *Prayers in En-*

paration for Communion and Parable of the Electric Street Car.

A volume entitled *Charity and Friendship*, written by H. Iwai and T. Moriya, was published by the *Keiseisha*. Rev. U. Bessho is the author of a book called *Kiri no Okoku ye*. It is a number of talks given by him in public. It was published by the *Keiseisha*. Rev. D. Ebina is the author of an interesting volume entitled *Sennin no Shukyo* (Religion of a Chosen people).

Sermons

A volume of sermons, by the late J. H. Brookes, was translated into Japanese by Dr. Y. Chiba and published by the Christian Literature Society. A volume of Spurgeon's sermons was issued by the *Koyodo* and was translated by M. Kurihara and T. Akai.

Sunday School Literature

The existing Sunday School literature in the Japanese vernacular is quite inadequate. Some steps in advance, however, have been taken during the year. *Our Boy*, by Bartow, translated by S. Akaboshi, was published during the year by the Christian Literature Society. This Society also issued *The Teacher*, by W. C. Barclay, translated by S. Iwamura. The Christian Literature Society also issued *The White Gift Programme* in Japanese, prepared by H. E. Coleman; A Christmas Cantata prepared by Miss Jeane Noordhoff, and a Christmas Booklet prepared by Rev. C. B. Olds, were also issued by this Society.

The *Keiseisha* issued a series of small books, in which the various steps in graded lessons were explained. The authors of the volumes in this series are R. Ebizawa, K. Kawanaka and N. Kato.

Rev. K. Hoshino wrote, for probationers, a book called *Higoto no Oshie*, which is published by the *Keiseisha*. The Christian Literature Society issued a second edition, revised, of the *True Christian* by T. Kugimiya, a small volume that has been very useful in Christian work, as an aid to inquirers and probationers.

**Philosophy and
Ethics**

During the year, Prof. Borden P. Bowne's *Theism* was translated by Prof. M. Matsumoto and published by the Christian Literature Society. This Society had already issued Prof. Bowne's *Theory of Thought and Knowledge*, translated by Prof. Sogi.

The present interest in mysticism is noteworthy. One of the volumes on the subject issued during the year is a book entitled *Ideals of Mystics and Life*. The author is Prof. K. Yoshie. This is the tenth volume in a series called *Modern Thought*.

Self Help Books

The hold Samuel Smiles has on the modern Japanese is remarkable. His *Self Help* had great vogue in the early Meiji period. That his influence continues is shown by the translation of his *Human Life and Energy*, translated by Jujiro Iseki and published by the *Sato Shuppanbu*. *Lectures on Self Help by Samuel Smiles* were published by the *Toado*. The author of the lectures is K. Kurihara.

Philosophy

The *Iwanami Shoten* published a philosophical series, similar in size to the Blackwood Philosophical Classics and the series known as the Griggs Philosophical Series. Some of the authors of the volumes are Christians. The subjects treated in the various volumes are as follows: *Epistemology*, *Fundamental Ethical Problems*, *Philosophy of Religion*, *Modern Science*, *Ancient and Mediaeval European Philosophy* and *Outlines of Philosophy*. Prof. A. Fukasa of the Imperial University is the author of *Ethics and National Morals* (Rinri to Kokumin Dotoku), published by the *Kyodokwan*. Volumes on similar subjects have been written by various authors in recent years. Last year Prof. Tetsujiro Inouye brought out a volume entitled *Outline of National Morality* (Kokumin Dotoku Gairon). This volume was published by the *Sanshodo*. Prof. S. Hotta is the author of a volume entitled *Moral Training of the People*, (Gendai Kokumin no Shuyo), published by the *Koki Tsushinsha*. The Source of this kind of literature is the Imperial University, and the object

the authors have in view is the founding of morals upon Japanese patriotism.

The well known story written by Eleanor H. Porter, entitled *Follyanna*, was translated by Tsuchi Hironaka and published by the Christian Literature Society. Short stories were issued by the *Seikokwai Shuppansha*, one of which was written by Francis Alexander and translated by Matsuye Morita. The title of this in Japanese is *Kakure-taru Shimobe*. Another short story written by "Adams" and also translated by Matsuye Morita was issued by the same publishing concern during the year.

Together with these, mention may be made of *Jessica's First Prayer* and *Jessica's Mother*, both by Hesba Stretton, and both of which were translated by K. Hirota, which were issued by the Japan Book and Tract Society.

U. Matsumoto translated *Ben Hur*, which was published by the *Keiseisha* under the Japanese title of *Hoshi no Meate ni*.

CHAPTER II

CHRISTIAN LITERATURE AS A MISSION AGENCY IN JAPAN

BY S. H. WAINRIGHT

I

**Growing
Importance** The most noteworthy phase in the recent development of missionary activity is the growing importance attached to Christian literature as a distinctive agency in the furtherance of the Christian cause. At least three reasons may be given in explanation of this new attitude toward Christian literature.

Three Reasons First, the organization of the Christian Literature Society, as an enterprise conducted under the auspices of the Conference of Federated Missions, and the successful beginning of its work, has attracted especial attention to literature as a function of the missionary propaganda, and has stimulated publishers such as the *Kyobunkwan*, *Keiseisha*, Japan Book and Tract Society, The Salvation Army, the *Seikowai Shuppansha*, to renewed energy.

Secondly, the National Evangelistic Campaign, carried on for three years, an enterprise in which the missions and churches wrought together, has done much to awaken a nation-wide interest in Christianity, and to quicken a desire to know more fully about its teachings. The wide spread preaching of the Gospel in this campaign has done much to prepare the field for the printed page.

In the third place, the general situation has been more favorable to religious propagandism, owing to the interest of the reading public in books of a more serious character,

such for example, as treat of moral and religious problems and deal with the spiritual aspect of human life. Broadly speaking, the trend is from secularism to humanism and from naturalism to mysticism. Thus the field has become more favorable to the dissemination of Christian ideas, especially among those who have not yet come under the more immediate influence of the Gospel. In truth, conditions seem to be fuller of promise for the spread of Christian truth than at any time since the decade following the opening of modern missions in Japan.

II

It may be thought that the question is still an open one as to whether these favorable conditions are to be recognized as a missionary advantage or opportunity.

In order to remove any doubt that perchance may be felt touching this point, attention may be called, first, to the Christian Literature Society, as a witness to what can be done through mission organization. During the year just gone by, this Society issued in round numbers forty million pages of literature.

As a second fact, relevant to the point under discussion, the *Annotated Bible* may be cited, the author of which, Rev. G.P. Pierson, D.D., is a missionary. This volume contains two thousand three hundred and sixty-four pages and its publication has not called forth any adverse criticism by those who have written reviews of the work as regards the language and style in which it is written. The Japanese find it to be a most useful volume in the study of the Word of God.

In the third place, a remarkable witness to what faith and enterprise, on the part of missionaries, are capable of doing, is the publication and circulation in the schools of Japan of the periodical called the *Myōjō*. In fact something akin to the spirit of the pioneer missionaries has been the animating principle sustaining this movement. The *Myōjō* or *Day Star* is a thorough-

Christian
Literature Society

Religious Paper
in Secular
Schools

going Christian periodical and is edited under the auspice of the Christian Literature Society. By the end of the year, it had reached a circulation of fifty-seven thousand copies, sent out monthly to more than one thousand non-Christian schools. This periodical is read by about two hundred thousand students in the Japanese schools. Its remarkable circulation is an illustration that affords inspiration and encouragement to the Christian forces from abroad now at work in this country. A few foreign teachers in the Government schools and a small number of foreign missionaries, banded together, have promoted the circulation of the *Myojo*. They have been deeply impressed with the needs of Japanese students, and they have had the courage of faith sufficient to overcome obstacles that seemed almost insuperable. In other words, a field supposed to be closed has been found to be open and has been entered. There are other fields which might be entered if the work of the Kyoto Committee, which has charge of the *Myojo* enterprise, should become a precedent, stimulating others to bold enterprise in the Master's name.

III

There are other favoring circumstances which should encourage the missionary body to seize upon the present opportunity.

The gradual disappearance, for example, of the gulf that at first separated the foreigner and the Japanese public, is another reason for believing that the facilities are increasing for reaching the nation by means of the printed page as a form of missionary work.

The Japanese language, for instance, is undergoing a transformation, gradually approaching the English language. In the shortening of the sentence, in the greater directness of style, and in the various idiomatic changes taking place, the Japanese language is beginning to show the effect upon its structure of the wide-spread study of English in this country.

East and West
Drawing Nearer

Not only the language of the people, but their tastes and ideas, as well, are becoming increasingly Western. This is not surprising, when account is taken of the national system of education conducted after Western models, and when it is considered that numerous other influences from the West are potent in national life. The fact that Western ways are being increasingly adopted by the Japanese, renders the task, on our part, of approaching the national mind a far easier one.

There are other aspects to the question as to the scope and extent of the missionary opportunity. The challenge cannot be expressed in terms of population alone. To say that eighty per cent of the total population of Japan has never been reached by the direct preaching of the Gospel, is to bring to attention only one phase of the situation. This takes no account of the moral state of Japan. A statement of numbers conveys no knowledge of what one might speak of as the qualitative aspect of the field. What, for example, is the state of mind prevailing among the vast numbers who have not been reached by the Gospel?

On the other hand, we fail to form a correct estimate of the missionary opportunity, if we interpret our responsibility in terms of philanthropy. The missionary cannot discharge his full obligation by showing a friendly sympathy for the people in their hardships and sufferings, in the difficulties and discouragements, it is their lot to endure.

It is well from time to time to think over afresh the terms of our calling. A due consideration of our task will convince us that a humane sentiment, however Christ-like a motive of this kind may be, fails to embrace the full scope of our obligation. For example, there are forces at work in Japan tending toward moral decadence, and there is a widespread confusion of ideas with regard to vital truths. If we are to fulfil the mission given to us, we must be messengers of the truth and power of God.

In spite of all the advance made in secular civilization, the people of Japan are perishing for lack of knowledge. Truths vital to human life and destiny do

**Lack of Know-
ledge**

not form a part of the mental equipment of the average Japanese, who has taken advantage of the enlightenment brought to the nation through the ordinary channels of secular culture. If we reflect upon this aspect of the missionary situation, we shall feel with a deepened sense of responsibility the importance of Christian literature as a means of conveying to the people of Japan sound ideas of human life, its relations, its purposes and obligations.

CHAPTER III

BIBLE SOCIETIES

I.—THE BRITISH & FOREIGN BIBLE SOCIETY

BY F. PARROTT

Above times tumult the Divine Voice clearly speaks :
“ Heaven and earth shall pass away but my words shall
not pass away.”

To publish and circulate this abiding Gospel among all
nations is the high calling of the Bible Society. The follow-
ing concerns its work in Japan during 1916 :

Scriptures Printed New editions printed in 1916 include :

Bibles.	New Testaments.	Portions.	Total.
1,000	25,500	188,000	214,500

Scriptures Issued The year's issues reach a total of
247,492 copies which total was made
up as follows :

Bibles.	New Testaments.	Portions.	Total.
3,835	34,723	193,934	232,492

In addition 15,437 Books were shipped to London and
to various agencies.

The increase in the cost of all materials for printing is a
heavy one ; yet, in spite of this, the Committee in London
instruct us not to increase the price of the cheap editions.
The Books are, by far, the cheapest and the best sold in
this Empire. Our editions of the four Gospels, which we
sell at one *sen*, cost for manufacture alone one hundred per
cent more than the price at which they are sold.

Circulation The total circulation in 1916 amounts to 240,739 copies comprising Books in seventeen languages.

The distribution of the Books is as follows :

	Bibles.	New Test.	Portions.	Total.
Sales by Colporteurs	414	14,415	165,934	180,763
Depot Sales	3,294	23,904	24,955	52,180
Total Sales	3,708	38,319	190,889	232,916
Free Grants	14	335	7,474	7,823
Total	3,722	38,654	198,363	240,739

Free Grants During the year, 14 Bibles, 335 New Testaments and 7,474 Portions were distributed as gifts. These were sent to Churches, Boys' Reformatory, Seamen's Home, Home for indigent old ladies, Tobacco Monopoly Bureau factory, and to National Evangelistic Campaign in Kobe. 1,000 Gospels were given to the Salvation Army for inserting in their comfort bags for indigent poor at Christmas.

Colportage The sales by our colporteurs subsequent to the establishment of the Kobe headquarters in 1904 are 20,030 Bibles; 268,529 New Testaments; 1,835,626 Portions; a total of 2,124,185 copies.

During 1916, colporteurs sold 414 Bibles; 14,415 New Testaments; and 165,934 Portions; a total of 180,763 copies; — an increase over last year's record of some thirty-eight thousand copies. These figures show that Colportage accounts for over 75% of our total circulation.

During 1916, thirty-three men worked during the year; but only fifteen men worked through the entire twelve months.

Mr. Hattori succeeded in attaining the maximum sales of the year, 10,640 Books.

Mr. Lawrence reports his work as follows :

"I was able to undertake only one Bible selling tour during 1916.

This was to the Island of Formosa in company with one of our colporteurs, Mr. Suganuma.

Work in Formosa A commencement was made with the work in Taihoku, the capital of the Island. Very good sales were made to the local booksellers. Taihoku is the educational centre of Formosa and thousands of students from all parts of the Island obtain their education in the various colleges and schools of the city. In these schools, Bible selling was attempted and most satisfactory results obtained. The Middle School is the largest school in Formosa and contains 800 students, of whom over 200 are resident students. A large sale of English and Japanese Bibles and Testaments was secured at this school; the popular English-Japanese Diglot Testament being in good demand. At the Medical College for Formosan students, over 60 Books were disposed of; and at the High School for Japanese Girls excellent returns were obtained. At the Agricultural School, another 80 copies were circulated; and at the Training Institute for members of the Police Force a number of copies were also disposed of. At the Industrial School for Formosan students, our work was unusually successful. The Principal kindly sanctioned Bible selling in the school and also an address to the students on the work of the Bible Society. On the evening appointed, all the students, with the exception of two young lads who happened to be ill, were assembled in one of the class-rooms. After the address had been given, Bible selling commenced and so eager were the students for the Scriptures that no less than 163 Testaments were disposed of. As the students number 170, the sale was remarkable, for almost every person bought.

During the tour, I met many of the Christians and the pastors of the various churches in different parts of the Islands. Some of them were in need of Bibles. They usually purchased expensively bound copies. They also assisted me by supplying me with cards of introduction to leading officials in the capital and in the provinces.

My sales during the tour amounted to 89 Bibles, 1,704 Testaments, and 398 Parts of the Scriptures, making a total of 2,191 copies valued at 617.38 *yen*."

We thank God and take courage in facing the great and growing demand for Holy Scripture in Japan.

II.—THE AMERICAN BIBLE SOCIETY

By K. E. AURELL

Centennial There are two outstanding events in the story of the American Bible Society in Japan for 1916. There is first, the celebration of the hundredth anniversary of the founding of the society at New York. In compliance with the desire of the home board that we should commemorate this event in a fitting way, Dr. Schwartz, Agent, arranged for special meetings in thirteen of the largest centers in the northern half of the Empire.

In Tokyo The meeting at Tokyo which was presided over by His Excellency George W. Guthrie, Ambassador of the United States, surpassed any of its kind held there for many years, both as regards attendance and enthusiasm. And the excellent accounts which the Tokyo press had previously given of our centennial, when followed by the reports they gave of this meeting, left a very wide and profound impression of the power and incalculable worth of the Bible, and its deep and far reaching influence on the history of the world.

Widely Read The Book of Books, as one of the Japanese speakers remarked, is no longer a foreign Bible but has become the Bible of the Japanese. It is already true in Japan that, year by year the circulation of the Bible exceeds the circulation of the most popular book of this nation of readers. In the steadily increasing demand for better bound and more expensive copies of the Bible we also discover additional evidence that the Book is coming to be more and more appreciated.

Kofu Prison The second note-worthy event was the presentation of New Testaments to the inmates of all the jails in the northern half of Japan. The circumstance that gave rise to this undertaking is thrilling. One of our colporteurs had been

asked to take up Bible work in the Prefecture of Yamana-shi in June, and arrived at the city of Kofu for the first time on a Saturday evening. He spent Sunday there. On Sunday afternoon he took a walk through the city, and finally found himself at the ruins of an old castle upon a certain hill, from which he had a good view of the city. Looking out over the city and its surroundings he was especially attracted by some large buildings encircled by a massive brick wall. Enquiring of a by-stander he learned it was the Kofu prison. On hearing that, a voice seemed to say to him, "To-morrow you go there with your Bibles." His heart was greatly stirred within him as he pondered upon the condition of those hundreds of convicts now shut in there — sinners for whom Christ died. What must at that moment be the pitiable condition of their hearts. Then came the thought: "If I had not been saved about four years ago by Jesus Christ what might not have been my condition by this time." He praised God for Salvation and determined that he would take his Bibles to the prisoners of that jail.

**Bible to the
Prisoners**

Space will not allow a full account of the steps taken on that Monday. Suffice it to say that after hours of conference, first with the gate-keeper, and later with different officials at the office, our persistent representative came away towards evening with a promise that if he could give the inmates each a copy without price he would he allowed to do so. Taking advantage of this permission, he decided to solicit contributions from the Christians in the city towards the purchase of the 800 copies required. On approaching the first one, a prosperous merchant, he was most agreeably surprised by his offer to take care of the whole expense alone. An order for the 800 copies was forwarded at once to the Yokohama Bible House, and within a week our happy colporteur took six or seven cases of New Testaments to that prison. The officials were startled, since they never expected that he could be able to carry through such a large proposition. However the Bibles were accepted and distributed as promised. When this was accomplished the

prison keeper called our worker into his office and enquired the reasons for his unbaffled determination to put the Bible into the hands of such an unworthy class of men as these prisoners. The opportunity was improved and the prison keeper listened for an hour or more to his testimony about experimental salvation of a unique personal sort, and finally with tears in his eyes bowed saying, "Thank you, I am deeply impressed with what you have said, and very much appreciate what you have done for this prison."

Dr. Schwartz immediately set to work to have this same thing done for all the jails in our part of Japan, and in a few weeks the scheme was approved by the high officials. Appeals for contributions were made to both Japanese and foreigners and met with immediate encouragement. 26,000 copies were required. A special edition was ordered to be printed at once in order that we might get them to the different prisons by the Christmas season. 18,022 copies were forwarded to the jails during the holidays, and the balance will go out as soon as possible.

What may not this effort yield? Could there be a more fitting close to this our centennial year than that of giving these unfortunate prisoners the Word of God that brings light, life and liberty to the soul?

Dr. Schwartz has been compelled to return to America for health reasons. During his absence the work is being carried on by Rev. K. E. Aurell the sub-agent.

CHAPTER. IV

THE REVISED VERSION OF THE NEW TESTAMENT

BY C. S. DAVISON

**The Revision
Completed**

On Feb. 24th of this year the revision of the New Testament was finally completed. The main work of translation was finished last December but there remained the task of verifying the final form by comparing the manuscripts in the hands of the several members of the committee and, in case of variation, of determining the true reading. This process of going over the text with a fine tooth comb, so to speak, to detect errors in the use of *kana* and Chinese characters and to be on the lookout for possible instances of faulty construction and inadequate translation (the latter could not be entirely eradicated, unfortunately) was in the nature of the case a tedious process, and it was with a sigh of relief that the last page of Revelation was read and passed up. In spite of the care exercised mistakes doubtless remain and will be discovered by critical readers.

**The Revision
Committee**

The first definite steps towards a revision of the current Japanese version of the New Testament were taken at a meeting of the Permanent Committee on the Translation, Revision, Publication and Preservation of the Text of the Holy Scriptures, as its full title reads, held in Tokyo, June 12th, 1906. But it was not until January, 1910 that the Permanent Committee proceeded to organize the Revision Committee and begin the work. The delay was due to the fact that the original plan of having the Revision Committee be the joint representative of the

Permanent Committee and of the Evangelical Alliance of Japan had been upset by the disbanding of the Alliance to make way for the Federation of Churches. The final approval of the Federation by all the participating Churches required so much time that the former members of the Executive Board of the Evangelical Alliance proposed that the Permanent Committee should proceed with the work. Acting upon this suggestion, the Committee appointed four missionaries and four Japanese for the work of revising the Japanese translation of the Scriptures.

The Revising Committee as finally constituted, consisted of the following persons :—

Rev. Umenosuke Bessho,
 Rev. C. S. Davison, B.D.,
 Right Rev. H. J. Foss, D.D.,
 Prof. Toraichi Fujii,
 Rev. D. Crosby Greene, D.D.,
 Rev. C. K. Harrington, D.D.,
 Rev. Masue Kawazoe, B.D.,
 Rev. Takayoshi Matsuyama.

Personnel Of these gentlemen, Dr. Greene and Mr. Matsuyama had been members of the committee which translated the current version of the Scriptures. Dr. Greene was chosen as Chairman and Messrs. Bessho and Harrington, Secretaries. After two years, Mr. Fujii resigned from the Committee for private reasons and no one was elected in his place. When Dr. Greene passed away Dr. Learned of *Doshisha* University, Kyoto, was elected to take his place. There have been no other changes in the personnel.

Work was begun in April, 1910, in the study of Dr. Kozaki, pastor of the *Reinanzaka* Church, but very soon the Committee secured a room in the Theological School building of *Aoyama Gakuin*, where the work has been carried on since then without interruption.

How They Worked The preparatory work was done in sub-committees, a small group preparing the preliminary draft of a given book,

copies of which were sent to all the members of the committee. These were gone over in meetings of the sub-committees, who made such changes as were deemed proper and sent the amended translations on to the other groups. In this way all the corrections which met with general approval were adopted without question. Points on which there was difference of opinion were reserved for meetings of the full committee, which were held several times a year. In these meetings the hardest work of debate and study of knotty points took place, and sometimes hours were consumed in hammering out a rendering that would be acceptable to all. Of course there were times when first one and then another would not be entirely satisfied, but it has been a matter of satisfaction that all accepted the result of a majority vote in good spirit. After seven years of working together one gets to know his colleagues, and it is a pleasure to be able to say that throughout there has been a harmonious spirit of fair-mindedness.

The following rules for the guidance of the committee were adopted :

Rules

(1) The Committee shall appoint a Chairman, two Secretaries and a Treasurer.

(2) The Chairman shall preside at the meetings of the Committee, and the Secretaries, one of whom shall be chosen from among the Japanese members of the Committee, and one from among the foreign members, shall keep a due record of the proceedings of the Committee, including all votes actually taken, a register of the work accomplished, and such other matters as the Committee may direct. The Treasurer shall perform the duties common to his office.

(3) In the revision of the current Japanese version of the Scriptures, the Committee shall be governed by the text of Dr. Nestle, as published by the British and Foreign Bible Society, it being understood, however, that in specific passages the text underlying the Revised Version of the English New Testament may be substituted, provided two-thirds of the Greek-reading members of the Committee so decide.

(4) The Committee shall be further governed by the exegesis underlying the Revised Version of the English New Testament ; unless by a two-thirds vote, in the light of more recent scholarship, the Committee shall adopt a different interpretation.

(5) Two members of each of the divisions of the Committee, that is, two Japanese and two foreign members, shall be necessary for a quorum.

(6) All decisions, excepting in the cases specified in Rules 3, 4, and 7, shall be by majority vote, it being understood that, should the Committee be equally divided for and against a proposed change in the current Japanese version, the decision shall be in favor of that version.

(7) These Rules may be amended at any regular meeting by a two-thirds vote, subject to the approval of the Permanent Committee, provided not less than two weeks' notice of the proposed amendment has been given to the members of this Revising Committee.

While this is a revision, in many respects it is a new translation. At any rate, the ground was gone over thoroughly, and the work done as carefully as if there were no other versions in existence. It is interesting to note that in not a few cases, after considering various proposed renderings of certain passages, we came back to the form of the current version as being on the whole the most acceptable.

Text The text which has been chosen as the basis of this revision is, as has been said, that of Dr. Nestle, recently published by the British and Foreign Bible Society, although the text of Westcott and Hort has been constantly referred to. It will be remembered that it is only within a few years that those engaged in translation under the auspices of the great Bible Societies have been allowed to depart materially from the *Textus Receptus*. That this rule should have been relaxed and a text so widely approved by competent scholars been provided is another cause for congratulation. Except in a few cases this text has been adhered to.

Doubtless after the new version has been put in the hands of the reading public there will be reviews and criticisms of it. Some member of the committee may find occasion later to write a dissertation upon the result of the committee's work, with more detailed and technical references than are desirable here. But this much has been written that the completion of the work may have a place in the record of Christian work accomplished in 1917.

JAPAN

PART VIII **MEDICAL WORK**

CHAPTER I

CHRISTIAN MEDICAL WORK IN JAPAN

BY S. HEASLETT

"Hospitals and orphan asylums.....were practically unknown in Japan until the advent of Christianity."—Griffis. Religions of Japan.

**The Gospel of
Healing**

Since the days in which the duty of preaching the Gospel was coupled with the command to heal the sick, beginning with "the beloved physician" who occupied a high place in the Early Church, and who by his scientific researches laid all subsequent Church historians under an abiding obligation, one of the characteristic activities of the Christian Church has been its mission of healing the bodies of men with a view to a deeper healing of their souls in accordance with Our Lord's example and precept.

**Medical work
of Jesuits**

It is therefore interesting to note that during the century of foreign intercourse (1542-1651) which was also a century of Christian enterprise, the Jesuits founded several hospitals in Japan. One of the Jesuits, Almeyda by name, was a Portuguese trader "not particularly proficient in theology, but with no mean skill in surgery and medicine." Mr. Murdoch in his "History of Japan" says that "he was exceedingly energetic and a man of rare tact; down to his death in 1582 he was to render the best service as a pioneer in breaking new ground and as the ordinary emissary in missions of extreme difficulty and hardship." He founded two hospitals in Bungo (Oita), one for shameful contagious diseases, and one for infants rescued from the barbarous death that threatened them if their parents

could not rear them, on account of poverty. The first Christians were gathered from those treated in the hospital, and in one sense this hindered the spread of Christianity as the name Christian at first was almost a synonym for one who had been cured of a low disease at the hospital. Doubtless in the end the spirit that prompted a hospital for such people compelled admiration and assisted in the good opinion of the Jesuits' work, but at first Christianity suffered—and not for the first time in its history—from association with the sick and poor of low condition. The other hospital, for rescued infants, in time produced zealous Japanese propagators of the new faith. With the public suppression of Christianity the hospitals and all that they stood for came to an end.

THE FOUNDING OF DISPENSARIES AND THE ITINERATING PERIOD OF MEDICAL MISSIONS

Among the company of missionaries that arrived from the U.S.A. in 1859 there was a physician who had spent years in China as a medical missionary, and who, after 14 years of work in New York City, gave up a wide and growing practice in answer to a request from the Presbyterian Board of Missions for a medical missionary of mature years for work in newly opened Japan. At first he resided in Kanagawa, and while there attempted to open a dispensary; but as soon as the Japanese began to come to it they were warned by the police and all attendance ceased. But when Yokohama was opened to foreign residence he moved there and built for himself a house with a dispensary attached. That dispensary was continued by Dr. Hepburn from 1862 until 1878. It was open for the treatment of the sick and suffering for several hours in the morning, and sometimes more than a hundred assembled. Besides treating the patients a religious meeting was always held at which Dr. Hepburn endeavoured to minister to the spiritual needs of the people. During these early years there was in Japan only a very meagre knowledge of medical science as understood in the West, and it was not

very difficult for a physician like Dr. Hepburn to bring great relief to many by what to him were very simple means. The fame of his skill in healing diseases of the eye spread far and wide and many came from very distant places for relief. One blind man walked two hundred miles to get help, and Dr. Hepburn has left it on record that some of the saddest moments of his life were those in which he had to tell the blind that there was no hope for them.

Dr. Hepburn's reasons for closing the dispensary were two. He thought that the work of the medical missionary was no longer needed to pave the way for the entrance of Christianity into Japan; and also that there had come to be—especially in the larger cities—many Japanese physicians quite qualified to do the work that he was doing in the dispensary.

During this same period there arrived in Japan a group of medical men whose names will ever be associated with the history of medicine in Japan, especially in the Kwansai District. Three of these were connected with the American Board Mission. Their names were Dr. J. C. Berry (1872), Dr. Adams (1875), Dr. Taylor (1873). The style of work that they did was in most respects the same as that which Dr. Hepburn had done in Yokohama, but they also made itineraries into the surrounding districts of Kobe, Kyoto, Osaka, and Okayama. The services that these physicians rendered in the opening up and holding of places for general evangelistic work were of signal and vital importance at that time. In the early days of missionary work medical tours, during which large numbers of patients were seen in the interior towns, afforded an opportunity for overcoming opposition, for removing prejudices, and for demonstrating to the people at large the general purpose of missionary work. It showed the people that its advocates sought not aggrandizement but the good of the people, spiritual and physical. The opposition that was silenced, the tacit acquiescence that was secured, and in many instances, the active cooperation that was enlisted on behalf of general missionary work, at a time when such influences were much needed, were results of no mean proportions. And

as time passed on the large numbers who were physically benefited and in many instances led to accept the consolations of the Gospel of Christ, must be credited as among the results of the pioneer medical work. This touring work soon introduced the missionary to a large number throughout a wide extent of country, and his aid was sought where he resided, so that as time passed on he saw a larger number of patients by remaining in one place than by touring. Hospitals were then established and touring largely given up and finally dropped. Here is an illustration of the work and its effects given by Dr. Taylor. "I well recollect our first going into Himeji; how we were scrupulously shut up in our *jūrikisha* from view for miles before we reached the place, hurriedly run into a large *samurai yashiki* and the huge gate immediately shut and barred behind us. We were prisoners and carefully watched, not that we might not get out, but that no one should get in and harm us. Here we were kept and not allowed out, but patients were brought in to us. After a few visits when our patients had made known what we were and the character of our work, we were allowed out on the street, but only within certain limits and always accompanied by a guard whose vigilance we could not evade. By and by the people became somewhat accustomed to us, our restraints were removed, and the lay missionary accompanied us on our medical tours."

HOSPITALS AND SANATORIUMS FOR SPECIAL DISEASES

"The time for medical work has not passed in Japan. Its sphere has however changed. To day its sphere is practical humanity and direct work for souls: and so long as men sin and suffer, so long will the hospital, consecrated to Christ, remain a potent agency through which to preach the Gospel"—Dr. Berry.

"Sending a man to the hospital to have a cataract removed from his eyes is imitating Christ who opened the eyes of the blind. Doing it from sympathy, and with love to Christ is the truest Christianity"—J. Ishii.

Present day medical work has developed from the experience of the past. There are many who deplore the tendency to abandon this type of work, and there is some sign that along special lines it may revive. The special lines along which this development is proceeding are, charity hospitals in the slums of the great cities, and special hospitals for lepers and consumptives. Below we give a brief outline of the history and present position of the Christian institutions that are now working in Japan. We have not made any attempt to make the list exhaustive, but rather to make it representative. Some institutions may therefore be omitted and some may be somewhat summarily treated. The limits and the purpose of the paper must decide what can be written.

GENERAL HOSPITALS

St. Barnabas' First both in date and influence must come St. Barnabas' hospital, Osaka. This was founded by the late Dr. H. Laning under the mission of the Protestant Episcopal Church in U.S.A. and was his care and sphere of work until his death in 1916. Thus for a period of years this hospital was a distinct factor in the lives of the citizens of Osaka. Medical advice and medicine were given free to all who needed it, and the hospital was open to receive those who could not be healed without. In the waiting room a Bible woman talked to the patients daily, and services were held on Sundays. In addition to this labour Dr. Laning rendered good service to the missionary community gladly and willingly. Since his death the hospital has been under the control of his son Dr. G. Laning.

St. Luke's In connection with the same mission St. Luke's hospital in Tokyo occupies a prominent place in present day medical mission work. The history of the hospital in its present form is bound up with the work of Dr. R. B. Teusler, who came to Japan in 1900. Dr. Teusler's fame as a surgeon has raised the reputation of this hospital until Japanese and foreign residents in the East come from all parts to get

advice and treatment. The buildings have been enlarged once in the past 17 years, and so great is the demand that plans are now being taken in hand for the erection of a much larger hospital to be called 'The International Hospital.' For the expense of this both Japanese sympathisers and friends in America have given liberally, and as soon as the question of a site can be settled work will be begun on the largest and most up-to-date mission hospital in the Far East.

Akasaka

The Akasaka Hospital, Tokyo. This hospital was founded by Dr. W. N. Whitney in memory of his mother, who was a missionary in Japan from 1872-1883. In 1886 a small beginning was made with but two rooms, the success of the work was assured from the very first, and the hospital has been enlarged several times since. Paying patients can be received into the hospital, first, second and third class. So far as funds permit those unable to pay are treated free of charge. Dr. W. R. Watson, F.R.C.S. of Dublin, has been in charge since the return home of Dr. Whitney. Though the hospital is under the control of an interdenominational committee in Japan, the Society of Friends in Britain and Japan is very much interested in the financial and general management of the work. This hospital has been singularly blessed in the spiritual work that is carried on in it, and a Japanese evangelist as well as a bible woman give their whole time to this side of the work.

Salvation Army

Salvation Army Hospital, Tokyo. This is one of the most modern hospitals. It was opened in June 1912, in one of the most needy parts of Tokyo. At the opening ceremony, Count Okuma, Baron Shibusawa, and The Hon. Y. Ozaki, Mayor of Tokyo, were the principal speakers. The work done in connection with this hospital in all branches is very thorough. The inception of the scheme dates back to 1907 when General Booth visited Japan. An English lady had offered him a sum of money for some special form of philanthropic work in Japan just before his proposed visit. This with a similar sum sub-

scribed by the Japanese formed the capital with which the hospital was built. The hospital is open morning and evening. The number of attendances in 1915 was 32,577, about 10% of whom were treated free of charge, the rest contributed from 3 *sen* up to 8 *sen* according to their ability. The staff is entirely Japanese, and they are assisted by an advisory staff of professors and specialists. Much emphasis is laid on the preaching of the Gospel, and as an outcome of the work two S. A. corps have been founded in the district. In addition to the regular hospital work slum workers visit the poor in their homes and report sick cases, whose treatment is arranged for by doctors and nurses.

HOSPITALS AND SANATORIUMS FOR SPECIAL DISEASES

The two great scourges of Japan are leprosy and tuberculosis, and Christian effort finds a noble field in combatting these.

It is said that 130,000 people die of tuberculosis yearly in Japan. Japanese physicians are paying close attention to the scientific treatment of the disease, but there is ample room for all that the Christian Church can do to assist special classes or the poor in their distress.

The Salvation Army has a Sanitorium in the outskirts of Tokyo for the treatment of poor consumptive patients, called the "William Booth Sanatorium."

The Omi Mission has put up a modern building on its Mission property where tuberculosis is to be fought in the most approved method. The reasons given are, that it is an unmet need, nobody else is doing such a work; that such work offers a peculiar opportunity for evangelistic work; that such a sanitorium is much needed for Christian workers.

At Hojo in Boshu, Mrs. Colbourne, widow of the late Dr. W. R. Colbourne, who carried on successful medical mission work in Hakodate between the years 1888 and 1904, has a small sanitorium where she has had much

encouragement both on account of the good cures as well as on account of the spiritual results among the truly grateful patients.

There are at least four Leper Hospitals under Christian management, two being attached to the work of the Roman Catholic Church, one being associated with the English Church—but independent of any Mission,—and one being interdenominational, but closely connected with the Presbyterian Mission. Of those under the Roman Church it is almost impossible to get any information, though appeals are occasionally made in the local press for support. They are situated, one near Gotemba, and one at Biwasaki, Kiushiu. Without doubt they provide a peaceful haven for the inmates who are all suffering from the dread disease, and the devoted Fathers who look after them are worthy of the highest honour.

The best known hospital in Japan and one that is a model for all others is that associated with the name of Miss H. Riddell in Kumamoto. Miss Riddell has given her life to this work and has succeeded in alleviating the sufferings of many since the hospital was opened in 1895. The hospital accommodates about 70 inpatients, who are from all classes of society. The religious work is carefully maintained. There are a resident Chaplain, an Englishman, and several Japanese helpers. In addition to the work at Kumamoto regular visits are made to the leper colony at Kusatsu by the staff. In this connection it may be recorded that Miss Cornwall-Leigh, an English lady has taken up her residence in Kusatsu for the sake of the leper work and Christian ministrations are brought to the lepers by the clergy of the American Episcopal Church. The other Leper hospital is called the Meguro Leper hospital and was founded in 1890 chiefly through the efforts of the late Miss K. Youngman. The management of the hospital is under a company of Japanese Christian men and women, who hold the property. At present there are about 70 patients. Since the foundation nearly

100 patients have been baptised, and there is a flourishing Christian work carried on.

**The Medical
Missionary**

This brief review of the history of medical work in Japan as far as it has been connected with missionary enterprise, will show that certain tangible results have accrued to the Church from this form of work. In the first place the medical missionary was able to secure and hold a place for evangelistic work when this was difficult to the ordinary worker. The desire of the Japanese to acquire some knowledge of Western medicine made it comparatively easy to organise a band of doctors who would have a meeting place, and when the motive of the missionary was made clear the way would be opened for the preacher. In the second place besides giving the evangelist a place and opportunity for work, medical work broke down the prejudice and opposition of the people. Relief was brought to suffering humanity, the work was a tangible sign of the good will of the Christians, and so tolerance was secured for the preaching of the Gospel. In the third place, doctors and nurses were trained in the medical ways of America and England. The Japanese medical world looks to Germany for its inspiration and many of the foremost medical men in Japan to-day have been trained in Germany. Without in any way thinking less of the medical science of the German people it has been a good thing for the Japanese people to see and be helped by the methods prevalent in other countries. Last but not least, must be mentioned the enormous benefits that the mission hospitals have conferred on the missionary community throughout the Empire.

In New Japan In view of the evolution that has taken place in medical work since the commencement of missionary effort in Japan, the conclusion must be arrived at that medical mission work as an auxiliary of general missionary effort no longer occupies the important position it once did. But its usefulness has no more died out than that of the

many charitable institutions that mark Christian effort all over the world. It still exerts a beneficial influence as a benevolent work for the aid and comfort of the poor, and brings physical and spiritual blessings to many classes, especially to the victims of those terrible diseases that rob the sufferers of all earthly hope.

JAPAN

PART IX

SOCIAL PROBLEMS

CHAPTER I

THE WOMAN MOVEMENT IN JAPAN

BY MISS A. C. MACDONALD

At the Door of the Universities Last year two women graduated from the Tohoku Imperial University with the degree of Bachelor of Science. Without any excitement or clamor or opposition they were permitted to enter, because Dr. Sawayanagi, the President of the University when they entered, was broad minded enough to believe in women's higher education. They passed with distinction, and it is said that the men students in the science department studied with special zest and vim because they did not wish to be outdone by women. So much by way of a by-product of women's higher education! The two women are now doing post graduate work in the same department. It is said on the best authority that hundreds of women have applied to enter the Literature Department of the Imperial University in Tokyo, but the powers that be in the capital, unlike the broad minded men of the north, fear the stampede, and have not allowed the women to enter. But the very fact that women in such numbers are knocking at the doors of higher learning bespeaks victory sooner or later.

The Medical Profession At the recent government examination to grant medical licenses, out of sixty six candidates, forty eight were women, all graduates of the Women's Medical School in Tokyo. This of course by no means represents the proportion of men and women who are becoming doctors, as the graduates of the Imperial Universities do not require the additional certificate, but it does show that women are advancing in this profession year by year.

**Woman's Christian
College**

The plans for the Woman's Christian College in Tokyo are being supported by the Missions interested in a very generous way. These Boards, at the present time five in number, have pledged for the annual current expenses of the College 24,000 *yen*, and 150,000 *yen* as an initial fund for land and buildings. A Board of Trustees of both Japanese and foreigners has been formed in Japan, and already steps are being taken to standardize the various schools of *Koto Jogakko* grade in the Missions specially interested.

**Miss Tsuda's
School**

Miss Tsuda's School is looking forward to enlargement. A piece of land adjoining the present property has been bought recently, and plans will be made to enlarge the scope of the whole work and make a complete college with several departments. The school is growing in numbers away beyond its present capacity, and the need is being more and more felt for departments beyond that of language alone.

**Woman's Day in
Osaka**

Last year sometime, Osaka's leading daily, the *Asahi Shimbun*, on the occasion of the opening of its new building, announced a women's day, and invited a number of prominent Japanese women from different parts of the country to take part in the program. It is said that thousands of men and women gathered together on that day to hear these women speak. This paper, a most progressive one be it said, advertises from time to time expeditions to conduct women to banks, newspaper offices and other places of business to explain business methods and the practical working of various enterprises. So many applications have been received when these offers have been made that it has been necessary to divide these women into a number of groups and spend several days instead of a few hours in conducting them about.

Nagoya

The Kinjo Girls' School in Nagoya last year arranged a series of lecture meetings for the women of that city and invited well known women such as Miss Tetsu Yasui of

the Women's Higher Normal School in Tokyo and Michi Kawai of the Y.W.C.A. to speak. It is said that at one meeting as many as 2,000 women were gathered together.

In spite of the fact that there is no suffrage movement in Japan nor any likelihood of there being one for sometime to come, and also in spite of the fact that

The Coming Election

according to law women are not allowed even to attend political meetings, dozens of women are actively and industriously electioneering for the coming election, going from house to house, bespeaking the good offices of the electors for their husbands, brothers or sons as the case may be. As an example of the activity of some women in politics, the case of Mrs. Yone Suzuki, the self made millionaire of Kobe might be cited. When Prince Katsura was forming his new party, the *Doshikai*, a few years ago, this woman gave the Prince 100,000 *yen* for his campaign in the interests of his party. One or two women at least, in Tokyo, have actually the right to vote as being among the five or six heaviest taxpayers in the country.

The past year has seen considerable progress made in grappling with the problem of the Japanese woman emigrant to the United States. The Y.W.C.A. in California has taken upon its staff, Miss Sarah Ellis, formerly of the Friends' Mission, Tokyo, and Miss Helen Topping, formerly of the American Baptist Mission, Morioka, as specialists to work among the Japanese women in California: Miss Ellis working at Angel Island, where she has every facility for meeting the women when they first arrive; and Miss Topping going up and down throughout the state, visiting the women in their homes, and co-operating with some American and Japanese ladies who are banded together in a society called the *Yu-ai kwai* or the *You-i-kai* according to one's nationality. Besides these two workers, another American, Miss Chickering, Miss Hide Ijuin, who has taught in the Friends' School and in Kobe College, and one more Japanese woman are co-operating in various ways. In Japan, the Yokohama Y.W.C.A. has greatly enlarged its borders to include

adequate equipment for giving prospective women emigrants training in western ideals and customs. A Japanese woman who herself has spent ten years in America, has special oversight of the work, and has been given free access to the prefectural office to distribute literature and talk to young women while they are waiting for their physical examination: and to the steerage of the ships after the women go aboard. Recently Miss Kawai, the National secretary, toured through Hiroshima ken where most of the emigrants come from, and spoke in schools, in other public buildings, and in one instance in a Buddhist temple, to large bodies of people on the emigration problem. She was given all the necessary introductions by the Governor of the ken, and was accorded every facility by the heads of towns and counties to speak on this special question. In some schools where she spoke, she asked the children who had relatives abroad to indicate the fact by holding up their hands, and in some places as many as 35 out of 50 children were found to have relatives in America. It is said that as much as 4 million *yen* a year are sent back from America to this prefecture alone from relatives who are abroad: and it is quite true that the ken has an astonishingly prosperous appearance. There seems to be no apprehension among the people of this ken about going to a foreign land. Have not their friends and relatives been going for years? Are they not prosperous? They seem to be little concerned as to whether they know English and the way and manners of Americans or not. Their relatives in the past went out not knowing whither they went and why should not they? They have made money and the fact that they have made international complications at the same time, bothers them not a whit. This attitude is found also among the young women at the prefectural office at Yokohama and at the boats. Worse than this, many of them not only know no English, but they cannot even read the very simple literature that the Y.W.C.A. has prepared for them in their own language. These things all constitute problems which the Association is attempting to face both in Japan and America.

• During the past year the long looked
Factory Law for factory law, which had been on the statute books for years, but which had been waiting for the sanction of the Emperor to be put into force, went into effect.

The first factory law to be passed in Japanese was enacted in 1911, and put into force on September 1st. 1916. Generally speaking, the law operates within the following limits:—factories in which at least 15 operatives are regularly employed; factories in which the work is of a dangerous character, or is considered injurious to health.

With reference to the women and children the following limits are prescribed:—
Regarding Women and Children children under twelve must not be employed hereafter; children under 15 and women must not be employed for more than 12 hours a day; children under 15 and women must not be employed between the hours of ten in the evening and four in the morning; children under 15 and women shall be allowed at least two holidays a month, and four holidays, when they are employed alternately in day and night work, a rest time of at least thirty minutes within the first six hours of work, and one hour when the work exceeds ten hours.

If the working out of the factory law were in accordance with the regulations as above given, one might hope that the conditions among the women and children would materially improve, and would make way for further enactments that would in time get the hours of labor down to a reasonable length. To all of the above enactments, however, there are appended exceptions which practically nullify the force of almost every article. "The administrative authorities may," "a competent minister of state may" except factories from the operation of the law, allow children under twelve and already working to continue to do so, allow women and children to work up to 14 hours a day, allow them to be worked at night, and may permit the holidays to be suspended.

The following regulations seem to involve no vitiating exceptions:—operatives shall not work for more than ten

nights in succession ; women and children are not permitted to engage in dangerous work or to be employed where poisonous gases or other injurious substances are generated or manufactured.

The law also provides for factory inspectors, appointed by the local government authorities. The Department of Agriculture and Commerce has established a Factory Bureau which will supervise the operation of the law.

Out of some 948,000 factory hands in Japan, 567,000 are engaged in the textile industries, and of this number, 486,000 are women, and 111,000 are children. These belong to the ranks of unskilled labor, for investigation shows that a great deal of the skilled labor done by women is done in the homes, or in establishments employing less than 15 hands, and which therefore do not come under the operation of the act. This fact leaves the way open for the sweating system to operate among the skilled workers. For example, an employer, by scattering his skilled workers, or by employing them in their homes, so that no more than 15 shall be engaged in work at any one place, may carry on a large and flourishing business outside the operation of the law.

Meagre as the effect of the law seems to be, the mere regulation of the hours of labor is an improvement on the absolute license of the days when there were no restrictions whatever to the owners' rapacity. It is not to be expected that drastic changes will take place at once, but the law does provide for the gradual adjustment of the factories to new requirements. Up to the present time sixteen hours have been a not uncommon day in the silk factories.

A relief fund, provided by the factories themselves, is to be available for cases of accident or illness. In cases of complete disability an allowance of 170 times the amount of the daily wage is to be paid. Where the disability is not complete the amount is 150 times the daily wage. Women who are disabled and not able to work again, are given 100 times the daily wage as a compensation. In case of slight injuries 30 times the amount of the daily wage is given,

and in case of death, an amount equal to 170 times the daily wage must be paid to the family of the deceased.

The hope that eventually adequate laws will be enacted for the protection of the factory workers, lies, not in the actual regulations that have been already made,

but in the fact that at last a law of some kind is on the statute books. Certain rights, meagre in the extreme, it is true, and largely vitiated by curious exceptions, have nevertheless been accorded to factory workers. In the meantime factory workers must be helped to realize their own worth, and must be educated in such a way that they will put a higher valuation on themselves. The Press of the country has recently been contributing much to educate public opinion on this subject, and it, as well as individual and concerted effort on the part of all those who do not believe in the trafficking of the life of some for the gain of others, will need to see to it that more and more, factory hands in general, and women and children in particular, are made to conserve and not destroy the vital resources of the nation.

One of the outstanding achievements of last year so far as the woman problem is concerned was the work done by the Metropolitan Police Bureau in abolishing a large number of unlicensed houses of prostitution in various parts of Tokyo. A campaign which included the whole city was carried on and whatever may have been the ultimate result so far as the final disposition of the girls was concerned, the fact remains that the long standing illegal business was taken hold of by the authorities and dealt with in such a manner that in the moral cesspool of Asakusa alone, the number of women of illegal houses was reduced by about one half. The newspapers reported when the housecleaning was going on that the houses in Kameido and Shibuya were all wiped out.* May this

*Since writing the above an article has appeared in a Japanese newspaper saying that the owners of the unlicensed houses in Asakusa have formed an Association to oppose the efforts the police are making to stamp out unlicensed prostitution, and that they have raised 40,000 yen to begin their

campaign be a prelude to the prosecution of a comprehensive warfare against the far more nefarious legal traffic, and against what to a great many people who are in direct touch with the social problems of the nation, is even a more sinister evil, namely, the traffic in *geisha*.

The Geisha

"In any talk about the woman's movement in Japan," said a Japanese man recently, "the subject of *geisha* must not be omitted. They are increasing in numbers all the time and they are influencing society more than all the educated women put together." They are more of a menace than the prostitute for they are more accessible to the rank and file than those who are segregated, the stigma of *geisha* entertainments is thought little of, and respectable people give countenance to the abomination by allowing themselves to be entertained by any of their ilk. Their influence is not confined to Japan alone. The *geisha* and her twin sister the prostitute form a black chain clear around the world and Japan's reputation is besmirched wherever they go. They are in Singapore and in Hongkong, they are in Shanghai and in the interior cities of China, some have found their way to the port cities of the United States and have even penetrated into Europe. One wonders sometimes how they get their passports! It was stated in the Japanese papers last year, when a moral housecleaning was going on in Singapore, which housecleaning it would appear was sadly needed, that out of 1,000 Japanese women living in Singapore, 800 were prostitutes. The statistics of about five years ago stated that at that time there were 23,362 Japanese women living abroad as prostitutes. Wherever these women go they prostitute the name of their nation; and until this stain on the name of Japan is officially and forcibly wiped out, the world at large will not believe that high moral principles dominate the heart of Japan.

There is greatly needed in Japan a movement of some

campaign. Two ex-members of parliament, it was said in the newspaper, were giving their assistance to this organized effort to defeat the work of the Metropolitan Police Bureau.

kind among respectable women to stand for the dignity and worth of their own sex, to refuse to be misrepresented in the eyes of the world as they so often are by the professional entertainer: and still more need for a similar movement among men who will see to it that the women of their nation are not parodied by a section which brings nothing but ignominy and disgrace upon the name of this brave struggling nation of the Far East.

Marriage An interesting discussion took place recently and continued through several numbers of a certain woman's magazine, between Dr. Yamawaki a member of the House of Peers, and Mrs. Hatoyama a prominent woman in educational and public affairs, on the much vexed subject of freedom of choice in marriage. Dr. Yamawaki held to the opinion that a larger freedom of choice in marriage and in social intercourse among young people were necessary. Mrs. Hatoyama held in her discussions to the conservative and time honored customs. Whatever differences of opinion there may be at the present moment about the attitude to take towards the growing freedom of intercourse among young people, one thing is certain, that the future will see not less but more freedom in these relationships. Whether the results will be for a time morally disastrous or not, constitutes an entirely different problem and in no wise alters the fact that freedom in a larger way is coming and is coming to stay. Neither young men nor young women will much longer tolerate the most important affairs in life being settled without any reference to themselves. However, some changes are coming naturally, as the following quotation from a recent article of Miss Tsuda's will show. "All our girls desire acquaintance with the men they are to marry and they are encouraged to demand it and to take the stand that between the engagement and marriage they should be allowed not only to correspond with their fiance but also to see a good deal of him. This gives the chance also to break off the engagement if either one finds the other undesirable. Social intercourse before an engagement is almost impossible under present conditions and it does not seem

**Gradually
Changing**

wise to encourage it except when it comes naturally through intercourse with the respective families or mutual friends, or perhaps through business relations or similarity of occupation. However, even although marriages must be made with the consent of and primarily through the choice of parents, no girl now need marry without knowing the man well, and being sure both of him and of herself before marriage. Even in conservative families, there is now a good deal of natural intercourse between the engagement and marriage, and this is becoming more and more the custom. Correspondence between engaged people is coming to be quite a matter of course among progressive people, and is even being accepted in conservative families also. The world of Japan is becoming more and more accustomed to the idea of real love marriages and it is becoming easier year by year for young people to get to know one another in natural ways."

**Pursuing the
Go-Between**

Speaking of marriage, a curious sidelight was thrown on the canvas recently when the writer was told by a Japanese friend of the stampede among certain mothers of eligible daughters, when to put it broadly, a likely man is known to be on the market. The go-between is besieged with photographs of good looking and accomplished girls, some unusually promising men being the recipients of as many as twenty or thirty. These girls are educated according to the standards set for the average young lady of today, and it is not much to be wondered at that their parents should look forward to what the world calls a good match. Unfortunately however for these ambitious parents, educated men are not marrying as early as they did a decade ago, as witness the fact in the photographs of brides and grooms to be seen in the daily newspapers. One notices very often a disparity of ten or more years in the ages of the two, a thing almost unheard of up to very recent times. The fact that young men are more and more drifting away from the parental home and obliged to cut out their own fortunes, prevents them from marrying until they can make suitable provision for their

own homes. In theory this new state of affairs is without doubt a tremendous advance, but the situation is in practice fraught with many dangers at the present time.

Freedom A professor of Waseda University was recently asked what he considered to be the dominant note in the longings and aspirations of the young people of today. Without a moment's hesitation he replied "Freedom." "Freedom is the word they use," he continued, "but as a rule they do not know the meaning of the word." In their failure to discriminate between freedom and license many are shaking off all restraints and the wildest notions are being scattered about. A few years ago, a Blue Stocking Society was formed to herald the coming freedom of women, and in opposition to the particular views of this organization, but with others just as far removed from rational thinking, another called the Real New Woman was likewise organized. Both movements have died a natural death so far as organization is concerned, but many of the women are still writing arrant nonsense for the multifarious magazines that seem willing to publish any sort of trash. In more than one tragic and pathetic case some of these women have been logical enough to make attempts to live out their theories, but most of them are willing to remain theorists and simply give advice which some of the weaker sisters follow in practice. So called freedom without a standard whereby to measure or define its value is bound to run into all sorts of excrescences even at best and at worst into license of the wildest sort.

**Is Immorality
Increasing?**

One has heard the statement made recently by more than one sober educationalist that immorality is increasing among both men and women students. Whether the statement just as it stands can be actually proved or disproved by statistics is a question, but the fact remains that serious minded people who are closest in touch with these problems are greatly distressed at the present day laxity that is found in the student body. Life is freer, the restraints of old time custom have loosened, pernicious literature is being scattered broadcast, and

there is no corresponding tightening up of the moral fibre to meet the exigencies of the situation. The education of the schools is not making for a keener moral sense. Girls are lectured about being good wives and wise mothers, until in sheer desperation they go off on the rebound into the wildest excesses; boys, who might do well to listen to a few lectures on the duty of being good husbands and wise fathers, are taught nothing which even remotely approaches the attitude men ought to take towards women, not even towards their mothers, sisters or wives. What can we expect of an educational system which emphasizes "ad nauseam" the social duties of one half of society and forgets entirely that there are any corresponding duties whatever on the other side. It is not to be expected that the ordinary boy will grow up with any innate respect for women, the more so as he goes out later into a society which is honey-combed by a system which deliberately and with official sanction is polluting the fresh blood of the nation at its source. We speak often of the Christian work which is being done among students and indeed much is being done in one way and another; but in comparison with the inroads of vice, the pollution of a vicious environment, and its whole sinister effect on the foundations of the life of the nation, it must be confessed with shame that we are simply playing upon the surface of things, and are for the most part refusing to recognize what are the issues of life. What do most of us know about the real problems of the apparently innocent looking young people with whom we come in contact in one way or another every day, in Bible classes or at social gatherings? Who knows where half of them are living, how they are getting their livelihood, what books they are reading, where they go in their leisure hours, what they see at the moving picture shows? And as a matter of fact

Do We Really
Know Them?

when we come down to rock bottom who cares particularly? When we do talk to them it is often in a language that they know no more than a fragment of at best, and through whose medium they cannot and will not even try to express their own thoughts and longings. When

shall we begin to get down to really fundamental things? When shall we begin to understand that to save a man or woman or boy or girl, we must save the whole environment which surrounds them before we can call a halt in our fight with the forces of evil? When shall we begin to fight directly and unitedly and consistently the systems which prevail in this land which to some people consists merely of cherry blossoms and ravishing scenery, systems which in their effect on the future will inevitably lower the whole moral tone and stamina of succeeding generations?

There are in Japan women's societies galore, and they multiply in numbers over night. Everyone who is in need of some outlet for superfluous energy or bottled up wrath starts forthwith a women's magazine. Some associations and magazines are doing excellent work along certain circumscribed lines, but apart from the distinctly Christian ones they do not for the most part stand for any particular vital principle nor for the righting of any special wrong of society. There are patriotic societies which give practical help to the families of disabled soldiers and others who come within their sphere, there is the Red Cross society with its genuine practical helpfulness along its own particular lines, there are educational societies which for the most part are not run by educationalists at all. There is as yet in Japan however no concerted effort among women in general, to tackle any specific and outstanding problem in a scientific and comprehensive way. "There is no woman movement in Japan" said a Japanese woman recently, a woman who graduated a half dozen years ago from a very well known American women's college. She apparently meant just what we have said, that there is no planned and concerted movement for any reason whatsoever. There is no comprehensive movement for the betterment of society, for child welfare, for the advancement of women's education, nor for any other definite and specifically large aim. It is true that here and there magnificent bits of work are being done in education and in social and religious lines; but there is no movement, concerted and thought out which if it gained the momentum of numbers

and spiritual force would eradicate evil at its source, and substitute clean thinking and high living among any considerable portion of the community. In a word the women of Japan have not yet got down to fundamentals. The whole betterment work is at best but piecework. Few of us are thinking comprehensively about the real problems of the nation, few of us are in close touch with the nation's heart throbs, and the troubles that will not away by palliatives but only by death and destruction.

What after all is the crux of the woman
A Human Problem problem? It is at bottom a human problem, old as the world and as wide, recurring again and again under various aspects wherever wrongs are done to men or to women, and where men and women do not understand that they are meant to be children of God and brothers and sisters one of another. Is the work we are one and all doing comprehensive enough even in its thought for us to look the whole problem honestly in the face, and in our own special spheres to acknowledge that our vision had not been broad enough, that our meagre conception of God has hampered Him in His working, that our material equipment even is futile because of our lack of faith and vision; and then if need be to begin all over again in thought and conception wide enough and deep enough and high enough to give scope to the genius of the God we profess to serve.

When the day comes that we do these things we shall have a woman's movement whether definitely organized or not will be of little consequence, which will be irresistible in its power to transform the life of this nation with the purity of Him who promised that the pure should see God.

CHAPTER II

INDUSTRIAL CONDITIONS IN JAPAN

BY J. MERLE DAVIS

Industrialism in Japan is following the development of modern industrial history the world over.

Industry The arguments by which one hundred years ago John Bright in England, Stein in Germany and Cavour in Italy awoke their Governments to the paramount need of transforming their respective nations from the agricultural to the industrial basis, have, since the middle of the Meiji era, taken a commanding place in the Councils of Japanese statesmen. Since her victorious wars with China and Russia with the enormous markets then opening to her, Japan has been passing through a similar transformation. Although still an agricultural nation, she has successfully changed the emphasis of her development from agriculture to industry and commerce. What has taken the great Western powers from 75 to 100 years to bring about, Japan has accomplished within the memory of her young men.

However, the very success and phenomenal speed with which she has turned the life currents of her people has brought upon her yet more intensive and acute problems than those attending the growth of industrialism among her sister nations of the West.

Population As in Europe and America so in Japan, a dominant characteristic of the growth of industrialism is the trend of population from country to city. The city is the sphere of modern industry and the growth of urban population is almost revolutionary in its effect upon society.

In studying the growth of the five largest industrial cities of Japan we find that between 1880 and 1916, the population of Tokyo increased from 857,780 to 2,225,000; Osaka's population increased in the same period from 500,000 to 1,500,000; Nagoya from 200,000 to 450,000; Yokohama from 100,000 to 400,000, and Kobe from 100,000 to 450,000.

Growth In comparing the growth of the Empire as a whole (25%) with that of these five largest industrial and commercial centers (325%) we see that these centers have increased thirteen times as rapidly as the nation at large. In studying the growth of the great center of Tokyo, during a period of thirteen years, 1903 to 1916, still more striking results are found. During these thirteen years the growth of the official city was 29%, but the ratio of growth of its industrial suburbs, built up in a compact circle around three sides of the city, reached the phenomenal mark of 415%.

Tokyo The expansion of the industrial population of the great centers is comparable only to the experience of some Western cities in North America. Great areas adjoining the city limits of Tokyo on the South, North and East, which ten years ago were planted to rice and vegetables or were marshes, swept by the tides, have been reclaimed and are now built up in solid blocks of factories and tenements. Property values in the same period have kept pace with the general trend and in many sections have increased by 500 and 1000%. Tokyo's experience can be matched by Osaka, Kobe or Yokohama. These cities are focal points in the metamorphosis of a nation from the feudal, agricultural stage to the regime of iron and electricity, steel and steam.

Industrial Expansion This phenomenal growth is neither accidental nor temporary. Placed in relation to the Continent of Asia much as England is placed on the edge of Europe, Japan occupies a place of marvellous commercial advantage. She can move her products in her own ships at the lowest rates to any part of the huge China seacoast

and far into the interior by China's waterways. Having neither extensive mines nor a surplus of other natural resources, she early found in her contact with modern nations that to keep an even balance of trade she must vastly increase her power of industrial production. Further and further has she been drawn into the race for industrial supremacy until today her system is nation-wide and, in conjunction with her large merchant marine, is placing Japan-made products in every part of the civilized world. There is no question but that the future of this Empire as a world power of the first class depends directly upon her ability to hold and increase the markets which she has won. Japan has entered upon a path in which she cannot turn back. For her the question of her industrial expansion is not an academic but a life and death question. Today it is not upon the shoulders of her political leaders, her scholars or her business men that the brunt of the nation's struggle is being borne, but upon the shoulders of her factory workers. Thus, far from being a limitless and valueless field for exploitation, these workers form a vast national asset, the conservation and uplift of which are of incomparable importance to the Empire.

I

With this as a starting point, let us notice certain serious aspects of the industrial situation in this country :

1. Modern Japan with its wonderful
New City Life leap from feudalism into the Twentieth Century is the Japan of cities. The country and village life is comparatively little changed. There is a gulf between the life and environment of the peasant or small villager and the denizen of a great port or commercial center. The 300,000 and upwards of workers of country blood who pour each year into the great cities suddenly awake over night to a new world. At one stroke the restraints religious, moral, social, political are removed, and the incentives which heretofore steadied and moulded this man from the small village are destroyed. He finds himself suddenly unattached in an environment

where iron and steam and electricity are the dominating forces and where capital and greed hold the whip hand. He must merge himself into this mighty materialistic engine of production or be crushed by it.

The worker finds his power to understand the new environment or to adjust himself to the new social order extremely limited; he straightway becomes a unit in an order which he comprehendeth not, an order in which the human equation is assessed at less value than the material product.

2. The feudalism out of which Japan is removed by a space of only 60 years has poorly equipped society for the impending change.

New Social Conditions	With the break-up of the feudal system with its interdependence of lord and vassal and the transition to an era of industrialism came a dissolving of social ties and a herding of great masses of country population in the big cities under conditions which spelled social and economic demoralization. In a period of such transition a nation's social liabilities are always greater than its assets. The great cities already burdened with their own poor and harrassed with complex civic problems are not able with their already established public and social forces, to assimilate or care for the newcomers.
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Time is needed for the necessary adjustments, to allow the immigrant from the rural district to find himself socially and economically. Time is needed to educate the upper classes to the real conditions and needs of this new population which has invaded the cities; a population to which they are unaccustomed and for which they feel little interest and no responsibility. Time is needed to arouse a public conscience, to enable men to see the close connection between the uplift and conservation of this class and the permanence of the industrial power of their country. Time is also needed to convince factory owners and capitalists that men as well as horses respond to human treatment and that there is a direct relation between the care of the human machine and its working output.

Physical Deterioration

3. From the physical standpoint there is a steady process of deterioration going on. Most of the workers come from the health-giving air and surroundings of the country and mountain life, a life of physical freedom and development. In the city they find bad air in homes and factories; food poorly cooked and of inferior quality; low, damp floors in houses situated on flats which are flooded with every heavy storm; unsanitary conditions which breed contagion and dangerous sickness; long hours of work, standing from twelve to sixteen hours at high powered machines; unhygienic factory conditions, with dust and chemicals laden the air; overcrowding of dormitories; night work for women and girls; child labor, with the stunting of growth.

Strain on Women Workers

The approximately half million workers recruited annually from the best blood of the country is like a pure mountain stream polluting itself as it steadily pours into the muddy and stagnant waters of the swamp. It is a stream, however, which flows only in one direction, for the backward ebb of the tide is small. Though serious enough for all classes of workers, it is in its bearing upon female and child labor that there is the greatest cause for national alarm. A medical authority, after a full investigation of female labor conditions, says: "Female workers in Japanese factories number 500,000, of whom 300,000 are under twenty years of age. Out of this army, 400,000 are engaged in the spinning, weaving and dyeing industries. Seventy percent of these women live in factory quarters, which means a sort of confinement. Work in the raw silk factories lasts from thirteen to fourteen hours a day on the average, and that in weaving mills fourteen to sixteen hours. It is not surprising that the health of these girls is seriously injured by such conditions. In the spinning mills the women are put to night work every other week. This affects the workers' health so severely that at the end of a week they lose considerable weight. Though this loss be partly recovered during the next week on the day shift, the night work ultimately wrecks the health of the

workers. Few can stand the strain for more than one year, when death, sickness or desertion is the outcome. Thus eighty percent of the workers leave the mills every year through various causes, their places being immediately taken by new hands.....The women on the day and night shifts are obliged to share the same bed, which is neither aired nor dusted, and never exposed to the sun, since as soon as one leaves it another takes her place, consequently consumption and other epidemics make terrible havoc of the workers. The number of women recruited as factory workers each year reaches 200,000 but of these 120,000 do not return to the parental roof. Either they become birds of passage, moving from one factory to another, or go as maids in dubious tea houses or as illicit prostitutes. Among the 80,000 who return home, 13,000 are found to be sick, 25 percent having contracted consumption." (The *Japan Chronicle*, March 1914.)

4. The moral and spiritual influences of the city industrial quarters are, if possible, even worse. Housing conditions are extremely bad and lead to moral as well as physical degeneration. A study of the homes of eleven hundred households among the very poor of Honjo Ward in Tokyo, reveals the fact that 33.9 per cent are living in homes whose total area consists of between one and three mats and that 66.4 per cent are living in homes of four and one half mats or less. The average family consists of five persons, but in very many cases two or more families occupy the same room. In addition, very many laborers board in such homes and sleep indiscriminately with the family.

The moral conditions of the dormitories for girl workers in some factories, especially certain spinning mills, are extremely bad. Unscrupulous overseers and wardens, in some cases, are known to hold the girls in virtual moral slavery. One expert in factory conditions states that it is not uncommon for one half of the girls employed in certain mills to lose their virtue within a year after entering the mill.

Again long working hours and extreme fatigue induce unhealthful excitement and vicious pleasures. After working hours the laborer finds it easy to spend his spare time in heavy drinking, gambling and in other forms of vice. The "*Kichin Yado*" or cheap workingmen's boarding houses in which thousands throng, give little else but bestial or degrading amusements for their inmates. The wretched women of the neighborhood are at hand to sell themselves for five *sen* or more, while gambling and heavy drinking and venereal diseases, take a terrible toll of the stalwart workers of the district. The "*Yose*" and the cheap and sensational moving picture show are the only possible variations to the above program.

When the worker leaves his village, the influence of the local ancestral shrine which he has been trained to reverence is cut off; the local festivals and customs, and the gods of his trade or guild are left behind, and as a rule no new religious ties are substituted. The world which he now enters is one whose gods are steam and electricity, whose religion is materialism, and whose shrines shelter untold power and wealth. The country lad now begins the uneven contest of matching his vitality against the tireless machine which he tends; he becomes a mere atom in a universe where selfishness and privilege and capital predominate.

5. The industrial life of the nation is also passing through the further strain of transition from the system of home industries to high powered factories where hands are counted by the thousand. Not only is this disintegrating the life of the home but it is stunting the individual capacity of the workman and limiting his possibility of development. He no longer works by hand under the direct supervision of a master artisan with the hope of ultimately attaining an independent position as a master himself, but he tends a machine, ceaselessly performing a few mechanical movements. In addition to limiting development in his trade, this kind of labor has a benumbing effect on body, mind

and soul. Unless this is offset by some counteracting physical, social and intellectual stimulus the deterioration is rapid and sure. Few, if any, factories are providing such supplementary stimulus and training to their employees.

Labor Shifting Furthermore, the frequent breakdown of health, the cancelling of contracts and the hard conditions under which the work is performed result in a continual shifting or "turning over" of labor, such as would be considered ruinous in Western factories. It also produces the conspicuous absence of a large group of highly skilled labor. In fact, a definite policy of thwarting any effort of the workman to become too versed in skilled processes may be seen in some factories in the periodic shifting of men from department to department.

Political Rights 6. From the standpoint of political and social rights, the Japanese laborer is in a helpless and almost hopeless condition. He is utterly without power to control the conditions under which he must work and live. All laborers are automatically excluded from the franchise. They must accept the decisions of their employers relating to hours, safety devices, health provisions, wages and other details of their work. Of the twelve million males in Japan of voting age, less than 1 and one half million, or 8% have the electoral right. Of this number only 153,768 live in the cities of the Empire.

The working man has no chance to form or influence public opinion regarding conditions of industry in his country. His lack of higher education, his isolation from the world of letters and culture, his inability to unite with his fellows, and the difficulty of rising from the ranks give him no access to the public ear or the public conscience. Unless some champion of his rights appears from the privileged classes his lot is indeed pitiful.

Cost of Living Increased cost of living and taxes bear most heavily upon this class of society, without its having a word in the determination of such laws. The Tokyo municipality

recently increased the cost of the workingmen's return trip on the city tram lines from five to seven *sen*, at the same time reducing the hours during which this special rate is available. This ruling has imposed a heavy burden on thousands of workers, since it is a virtual cut in wages, and necessitates either walking to their work, or in many cases, the taking of the tram an hour earlier than usual in order to avail themselves of the reduced fare. This is an instance of many of the privations which the worker has to bear in silence. The modern industrial worker in Japan is as helpless to better his lot as the machine which he operates, though the machine has this advantage, — that when broken or out of order it may be overhauled and repaired, while the human machine, when rendered inefficient through accident, disease or overwork is "scrapped" at once, and goes down and out to add to the nation's unemployed, pauper or criminal class.

Education An added factor in the situation which, like a match set to powder may furnish the occasion of industrial and social explosion, is the factor of education. Were the Japanese laboring class an illiterate, unintelligent mass there would be little danger in its systematic exploitation by the privileged classes. But what are the facts? The great majority of these people are possessed, in whole or in part, of a *Sho Gakko* education. 83.9 percent of the heads of 1100 households of the "*Hinmin*" or very poor of Honjo Ward, Tokyo, can read and write. Over 90 percent of their children are for longer or shorter periods in school. The sources of national and world progress and knowledge are open to these workers. They not only read the newspapers and magazines, but are able to think and discuss the public and social issues of the day. The Government is supplying in its thorough educational system the means by which the masses are having their eyes opened to the heavy conditions and inequalities imposed upon them through lack of adequate industrial regulation and social remedial agencies. This state of society cannot last indefinitely without a great awakening. The workers of the nation will not permanently be content to create the nation's wealth

and power without receiving a larger share of opportunity and the benefits of civilization. Intelligence without opportunity when applied to men is like the generating of steam in a sealed flask—a dangerous experiment.

II. OCCUPATION OF THE FIELD

There are no labor unions in Japan.

No Labor Unions The *Yuai Kwai*, "Laborer's Friendly Society," is the only adequate Japanese organization that is trying to improve the welfare of the workingmen. Founded four years ago, this Society has a membership of over 25,000, half of which is in Tokyo. For a monthly fee of 10 *sen*, members receive legal and medical advice, hear lectures on social and personal hygiene, domestic economy, etc., secure participation in a cooperative supply union, and through the leader, Mr. B. Suzuki, a graduate of the Imperial University, have a chance to reach the public ear with their grievances.

The Social Settlement is almost as conspicuous for its absence as the Labor Union. However, at least three real Social Settlements exist. The Okayama "*Hakuai Kwai*" founded in 1891 by Miss Alice P. Adams of the American Board Mission, for the uplift and evangelization of the lowest industrial classes of that city, is the pioneer settlement in Japan. It operates, in addition to a Sunday School, Church Services and Bible Classes, a women's club, a primary school, sewing school with day and evening classes, a day nursery for children of working mothers and a dispensary, treating 80 cases a day. Miss Adams' work is proof that a Christian Social Settlement may become an indigenous and regenerative force in a Japanese city. The government partially supports this work.

The "*Yurin En*" or "House of the Friendly Neighbor" is the outgrowth of a neighborhood welfare work for children opened seven years ago by Mr. and Mrs. Hyozo Omori in Yodobashi, a suburb of Tokyo. Upon her husband's

death, Mrs. Omori, who is an American, extended the work to include various settlement features, and in November opened the present attractive House. The "*Yu'in En*" now includes kindergarten, various boys and girls clubs, sewing classes, neighborhood lectures, concerts, etc. A similar neighborhood house is conducted by the Y.W.C.A. in Tokyo.

**Institutional
Church**

Institutional church work is at present very undeveloped. By far the most complete and best equipped is the Baptist Misaki Tabernacle work in Kanda, Tokyo, opened last year by Rev. William Axling. This is a model plant with activities for the working classes and families of the district occupying practically every hour of every day. The voluntary co-operation of the Church in these practical activities is a most important feature of the plan.

Several of the Protestant missions conduct work for factory girls, notably the German Evangelical Association and the Canadian Methodists in Tokyo, the Church Missionary Society in Osaka and the American Board in Matsuyama. This type of work consists of a home or hostel close to the factory quarters, meetings held for the employees in the factory, and general neighborhood work for the families of the district. The Salvation Army through its slum corps is doing a valuable work in the large cities for the destitute, sick, profligate and unemployed. Its sick visitation, dispensaries, hospitals, employment bureaus and rescue homes are doing efficient salvage work for the wreckage of society.

III.—CONCLUSIONS

**New Methods
Required**

Adequate advances in this field will necessitate certain radical departures from accepted methods of missionary work. To limit ourselves to methods of work which grew out of conditions that have largely passed, and to shut our eyes to the needs of the new order of society that has sprung up around us would

be unworthy of the Master in whose name we are working.

We believe that no community can be "Occupation" said to be adequately occupied by the Christian forces until every possible point of contact has been made with the life of the community; that to limit the work "occupation" to the preaching or teaching of the Gospel when there is a multitude of beautifully helpful and legitimate ways in which the Christian Spirit can be interpreted to a community by a church or pastor is to lose the entire social significance of Christ's life and message.

A Japanese social worker in an industrial suburb of Tokyo who rises each morning in the year at 4:30 to get ready for the day nursery and Kindergarten children of working parents, who arrive at his home at 5:30, and many of whom stay till 8 p.m., in speaking of the one Christian church of the city said: "Why does not that pastor, with a large house, a church, a fine playground and a good salary, utilize such unusual facilities for gathering the needy children of the neighborhood and training them for usefulness? It would give him an influence and points of contact in this community which two sermons a week and a Sunday School alone can never get for him or his church."

Opportunity of the Church This man has put his finger on a weak spot of the Christian Church of Japan. The 2,000 churches of the Empire could become 2,000 centers of community betterment as well as of personal evangelism if their pastors caught the possibilities of the marvellous opportunity going to waste around them. We believe that until the Christian churches of Japan reach out to touch their communities in the many-sided activities which are the natural expression of the Spirit of Christ, Japan will not be regenerated, because Japan will not understand the real meaning of Christianity.

The institutional church, the social settlement, the dormitory, the night school, kindergarten, the day

nursery, boys and girls clubs, the adult entertainments, the outdoor playground and the dispensary are all methods which have vital power to interpret the spirit of Christianity in ways which will be understood by all, and which will break up much hard ground and prepare it for the seed sowing of direct evangelism.

First steps toward a solution of the problem are the following :—

First : Acquaintance with the outstanding social, moral and economic conditions of one's city and especially of the neighborhood in which one lives.

Get Acquainted Second : A study of the forms of social welfare already being carried on in each city.

Form a Council Third : A council of occupation and survey formed for each of the large cities and its suburbs should be constantly studying the problem of the wise and adequate occupation of the city and the question of entering new fields and forms of work for special classes and districts. To this council all missions and individuals should refer plans for expansion, thus avoiding overlapping and applying energy where not needed.

Theological Curricula Fourth : Courses in Civics and Philanthropy, in Charities and the practical theory of Social work could profitably be included in the curricula of all Theological and Mission Schools. Furthermore, the Christian Movement in Japan may well look to the founding in the near future of a School of Civics and Philanthropy in order to equip specialists in this field.

Specialist Fifth : A specialist should be eventually appointed by the Missions in cooperation, to have charge of the field of Christian Social Welfare and to cooperate with all secular activities of a similar nature. Such a specialist would have the combined backing of the principal missions represented in the Empire.

Stimulate the Churches Sixth: The Japanese Churches should be stimulated in every possible way to enter this field, and to take up the serious study of the amelioration of their own social conditions. Large churches should not be content without their own settlements or institutional branches located in the neediest districts.

Economy Seventh: There should be a more economical use of the invested capital of churches. From the standpoint of modern business efficiency and of performing the largest Christian service to the community, it is a serious matter to tie up hundreds of thousands of *yen* in land and buildings which are used but one or two days in the week, when they could be made to yield rich returns on the seven day basis.

Educate the Layman Eighth: A systematic education of a Japanese lay constituency for the support of all forms of social welfare work should be begun. The upper classes of society should be stimulated to give of their time and money for the practical carrying on of this work. The better class members of churches could be introduced to slum and welfare work in ways to greatly stimulate their intelligence and sympathy and efficiency as practical and real Christians, Japanese society as a whole could be humanized and brought to something of an understanding of its ills and to a desire to minister to them, and could obtain, as well, a knowledge of what methods to employ.

The Church and Industry From the standpoint of Christian Statesmanship, the importance of this uncultivated industrial field is overwhelming. Quite apart from the value of the individuals saved is the need of the Church during its formative period to occupy this field in force, for only thus can it give its largest service to the nation. The experience of the Church in the West in relation to the employed classes need not and should not be repeated in the Far East. In America and in England and in the Continent of Europe through the inadequate occupation of

the industrial field by the Christian forces in the early stages of development, there has grown a deep and almost uncrossable gulf between the laboring man and the Church of Christ. The impression has been fixed among the working classes that the Church is the property and the privilege of invested capital and of the employer class; that Christianity as expressed in the great city Churches and their varied institutions has nothing to do with the man who works. A part of the American Church awoke a generation ago to the danger of the situation and is working heroically to overcome this handicap. This has not only put the working man in a large measure, out of reach of organized Christianity, but has helped to widen the breach and embitter the warfare between labor and capital. Socialism and not Christianity is swaying the working classes of the world today.

The Industrial World in Japan is still in its infancy: habits are forming; a point of view is coming; tendencies are in the making, but not one of these is yet fixed.

If the Japanese Christian Church is
The Future fully awake to its opportunity and responsibility, it may yet step into the arena as the champion of the working man and become a potent leavening factor in the industrial situation in Japan, helping to solve the inevitable problems which must arise between labor and capital by the emblem of the Cross instead of the Sword.

CHAPTER III

THE SOCIAL EVIL IN JAPAN

By W. H. ERSKINE

"Christianity with its teaching of monogamy is revolutionizing the Japanese social standards, and by its introduction of personal purity for both sexes, a new Japan and a new home and a new social environment are fast being developed," says Madam Hirooka. Commercialized vice goes back as far as the fifteenth century, but the vice itself has existed since the earliest days of authentic history and no doubt was in Japan long before that. One newspaper has said that it has existed since the stone age.

Personal purity has had three distinct stages in the history of Japan. The first was that when neither men nor women were pure. Descriptions of these days of about 700 A.D. can be found in the *Kojiki*, *Nihongi* and the *Manyoshu*. The second period was that of the feudal days when women were commanded to keep themselves pure, and were forced into public prostitution if found guilty or suspected of guilt. During these days ideas of personal purity did not touch men, except as he of the higher classes sought to keep above the common prostitute for his own concubine or substitute. The third stage is the attitude of the present time, beginning with the introduction of social standards from the west and the teaching of monogamy. The present Emperor at his wedding agreed to dispense with an Imperial harem allowed him by law. It is from this day that we see the personal purity of men emphasised.

Another Angle

From another angle prostitution in Japan may be divided into three different kinds. In the first days there existed

religious prostitution, when women gave themselves to the upper classes, thinking thereby to be serving the country and gods, and many gave themselves to religious workers as mistresses. The second period is known as the entertainment period, when daughters, sisters, and maid servants were given to guests as long as they stayed in the house. Both of the above existed long ago, and while the former no longer exists, the latter is seen in very remote parts. It is against the third, commercialized vice, that we are working today and slowly making progress.

Reflection upon the history of prostitution in Japan shows the attitude of the public to be of the following four kinds: First, the *laissez faire* or let alone policy, thinking it a necessary evil to be endured. The second is that period when the public recognizes it, licenses, taxes, and orders the medical examination, hoping thereby to lessen the evil and overcome the worst effects of the now legalized and regulated trade of commercial vice. The third is that time when the public does not license it, but recognizes it and insists on medical examinations for the partial safety of society from venereal diseases. This is done in some cities in America, and is now in practice in Gumma Prefecture. The fourth is the stage we hope for in Japan, when public opinion shall be so aroused that no form of the social evil shall be allowed to exist, when prostitute quarters shall be done away with, and the house owner and land owner shall be fined for allowing their property to be used for evil purposes, as was done in Japan years ago in the case of clandestine prostitution only.

From the business point of view we find that, today, prostitution has the same standing as any other business, is liable to taxation, is free to advertise itself. It is considered an honorable trade and a brothel keeper can be a member of the local assembly: a stockholder in prostitution can hold the chairmanship of the Chamber of Commerce, as is the case in Osaka today; or he can become a representative in Parliament as was the case of the member from Aomori. It is a common thing for the

mayor of a town or the head of a village to be a brothel keeper. On the backs of maps of any city sold at news-stands throughout the country, you will find the prostitute quarters advertised as the great attractions of the city. The stock for the Tobita Quarter was offered for sale and advertised in the daily papers, yes, even by the very papers whose editors were helping us in the campaign against Tobita. The Governor of Osaka, a Yale graduate, offered as his excuse for granting the license for the new quarters that he was seeking to rescue the 26 business men, i.e. the 26 brothel keepers burnt out four years ago. But we are working for the time when the Governor and others will seek to lead these men into a more honorable business. A strong public opinion is at last aroused and the time is not far distant when these keepers and their kind shall be banished from public offices of trust.

There have always been entertainers in Japan, one class arising to take the place of another which through prostitution had fallen from public favor.

HISTORY OF PROSTITUTION IN JAPAN

The following very greatly condensed history of prostitution in Japan is given to enable those interested in the subject to turn to the books and study for themselves. The Japanese Encyclopædia, the works of Col. Yamamuro, the book on the Tobita Problem and the Monthly magazine called the *Kakusei* (especially the articles by Hon. Shimada, and Prof. Abe) are the sources of this material.

EARLIEST DAYS 741 to 1500

These days are described in the *Manyōshū*, or book of ancient songs, and tell us of the first prostitutes. One famous Kojima, a singer, is painted by artist priests. Following that period we have the different entertainers rise one after another and for a time keep above suspicion but after some war fall into prostitution. This period gives the *ukareme*, the *yokojoju*, the *shirabyoshi*, the *kakaeonnā*, the

Entertainers

kugutsu, the *yuna* etc. It is not until 1194 that there is any attempt at regulation, when one Sato Nakanajazaemon seeks to establish a retreat. In 1191 a retreat was found in the soldier's barracks.

POLICE REGULATION DAYS 1500 to 1590

The few attempts at regulation seemed to succeed in the control of the registered girls but it was not possible to handle the clandestine prostitutes. In the Ashikaga period we see the first police regulation, with the first tax on the girls and keepers, and the terms *miuri*, *miuki*, and the term *teranimbetsu* or selling temple registration. We read also of the *zagen* or legalized procurers. Also of the increase in the number of suicides and double deaths.

QUARTERED PROSTITUTION 1590 to 1751 EARLIEST ATTEMPTS

The first real quarter was established at Yanagi Machi, Kyoto. Osaka, Nara, Fushimi and Tsuruga soon followed. Women guilty of clandestine prostitution were forced into the quarters. In 1613 at Tokyo a quarter is requested as a means of overcoming clandestine prostitution and three years later permission is granted to one Shoji of Odawara to open the world famous Yoshiwara in the "reed fields," now as "famous as the Pyramids of Egypt to travellers" says Col. Yamamuro. For a short time a trial at self-government was made, the keepers were to organize as a village, and in return for the privilege of self-government they were to furnish the city with the complement of girls for the various Shrine Festivals, and also to spy out the clandestine prostitutes. Needless to say, they did this last and soon deprived them of their rights, for in lieu of suing only the girls who were actually practicing prostitution without a license, they seized them and also many innocent persons and thus furnished the quarters with girls. During the year 1655 we read of the

first seizure of the bath house girls and forcing them into prostitution and compelling them to serve in the cheapest houses in the quarters. In 1657 we have the burning of the old Yoshiwara quarters and the rebuilding, with the new laws and regulations. The bath house girls are now prohibited within the quarters and women over forty are commanded to serve in the baths. In 1661 we have the first dancing girls, *odoriko*, at first of good reputation. They were seen first in Osaka but soon found in other cities. In 1681 a group of the Kyoto girls was taken to Tokyo. These are dancers and not the *geisha* of today. In 1680-84 we have the government aroused and 300 girls seized and sentenced to five years service as public prostitutes. The keepers now use the dancing girls and some of them are found guilty and forced to serve as prostitutes.

Dancing Girls

About this time the *kekorobashi* girls are seen. From 1690 on we find the measures very strict and new groups arising, in Osaka the *soka*, in Kyoto the *tsujigimi*, in Tokyo the *yotaka*, all new names, but the work the same. The government is aroused again over the number of suicides and double deaths, and denies funeral to suicides, and orders the men to become beggars who attempt to take their life with a prostitute. Again in 1750 at Kyoto 1300 girls are seized and sent to the Shimabara Quarters.

THE MIDDLE STAGE OF PUBLIC PROSTITUTION 1751 TO 1868

Geisha

The entertainers now take the place of the *taikomochi*, or men entertainers in the quarters, and we have quarter entertainers and city entertainers among the new class of entertainers known today as the *geisha*. This was in 1764. Soon the city *geisha* at Fukagawa become popular and are called *haori* but they shortly fall into prostitution. In 1781 there is a movement toward reform and improvement of the *geisha* and many good families send their daughters to learn the arts of singing and dancing. But as is always the case

some girls wanted to make more money and brought disreputed on the whole class. In 1789 the Government had its periodical purity movement and made a study of public and clandestine prostitutes. A few years later new quarters are allowed for four places in Kyoto, at Gion, Nijo, Shichijo and Kitano. In 1790 the *funamanju* girls arise. The clandestine prostitutes are scarce, for the *Shogun* has banished the girls and their keepers, and fined heavily the house and land owners for permitting their property to be used for prostitution. This is the

Severity

best and most severe law of any, but it misses the point, for it permits public prostitution. In 1800 the present *shakufu* (waitress) girls come on the scene and are first mentioned in connection with the Sonezaki shrine festival and the Osaka rice exchange. (Religion in connection with prostitution would be a good subject for a thesis, for every quarter has its shrine and festivals.) In 1825 the *shakufu*, *geisha* and public prostitutes are thought to be on the same level, with the *geisha* worse if possible, for there are no laws to

Geisha and Prostitution

govern them, so that in 1839 there is made a law to banish the *geisha* altogether; but in a few years we have a law declaring it right for a girl in order to help support her aged parents or sick elder brother to act as a *geisha*, but she must not become a prostitute. Each tea house is allowed only one woman, be she daughter, sister or maidservant. Anything like slavery is prohibited. In 1848 we read that the *geisha* are numerous and the life of prostitution is forced on them.

THE MEIJI PERIOD, FOREIGN INFLUENCED PUBLIC PROSTITUTION 1868 TO 1900

We turn our backs on Old Japan and study New Japan as she comes into contact with western civilization. It is fortunate that the western prostitution within her borders is very small and is not for her own people but for the stranger within her gates, and therefore does not make

much of a problem for her, since most of the foreigners who live the double life are satisfied for economical reasons to have Japanese women. The first thing western to effect the Japanese system is the German Medical examinations of Public Prostitutes. The local prefectures are to decide as to the need of other examinations; for instance one prefecture demands that the *geisha* be examined once a month, and the *shakufu* three times a month.

THE PERUVIAN CASE

Real Slavery A boat load of Chinese coolies were being taken to Peru as slaves from China, and stopped on the way at Yokohama in 1873. One coolie jumped overboard and notified the British Consul, who brought the matter to the attention of the Japanese. The coolies were released and sent back to China. The Peruvian Government sued Japan and the Czar of Russia was appointed the arbitrator. He gave his decision in favor of Japan, but the matter did not end there, as the words of the Peruvian lawyer were brought back to Japan. He, in his speech, said that Japan ought to free her own slaves, referring to the *geisha* and prostitutes, before trying to take the mote out of the brother's eye. This aroused the Japanese, and a law for the "Freedom of the Slaves" was promulgated October 2nd, 1873. The girls were kept in the quarters but released from back debts, and the *geisha* were given their freedom. This lasted for one week, for a new law said that they could renew the trade by making proper application.

Apprentices The open performance of the *geisha* were objected to again in 1880 and rules for their control were given out. In 1899 the Law No. 90 of the Civil Code was emphasized, "An act contrary to public morals shall be declared null and void." Some think that this was aimed at the age limit of the three classes of prostitutes. The *geisha* may begin at full 12, the *shakufu* at full 16 and the public girls at full 18. Others think it was aimed at the *minarae* or under-

aged girls studying public prostitution within the quarters. Both were live questions. One such learner was anxious to be freed from the life, but the police because of the money obligation encouraged her to return to her keeper.

KINDS OF PROSTITUTES TODAY

The *kosho* or public prostitutes are the girls kept within the quarters and not allowed out except on permission of the police. The term of service varies from five to seven years. The supply comes from the factories and farms.

Three Classes

The *shakufu*, or waitresses, are the girls serving in teahouses around amusement parks or resorts. They are not registered as prostitutes but are recognized as prostitutes and commanded to take the medical examinations. Many innocent girls are deceived and led into the life of prostitution through this work.

The *geisha* or entertainers. 1. They are not all promiscuous prostitutes, but in a majority of cases are clandestine prostitutes. Each has at least a supporter who provides her with luxuries. Not to have a supporter is as bad as having too many and would result in being cast out of the group.

2. The *geisha* are taken for training under advanced money and must do the bidding of the master. Faithfulness to master (*chugi*) and sacrifice for parents (*koko*) are the incentives which enable her to endure the life.

3. There are four classes of the *geisha*, the *jimae* or independent girl, the *wake* or half-dividing girl, the *shichi-san* or seven-three girl, who gets only three tenths of the proceeds, the *marukakae* or *nenkikakae*, the girl who is completely employed or hired for a term of years, who does not get any of the profits, and only a small per cent of the tips of the guests. The latter are the most numerous. In addition to these there is the *hangyoku* or learner on half pay.

A study of the tables showing the number of prostitutes in Japan for 1910 and 1914 will show that there has been an increase in the number, but not in proportion to the increase in population. The population of Japan increased for the same period one to every twelve persons but the prostitutes increased one to every fourteen. Also a careful comparison of the tables will show that there is a decrease in such large centers as Hokkaido, Tokyo, Osaka, Kanagawa, Yamanashi, Shiga, Iwate, Aomori and Akita.

The *geisha* for the same time increased 7,431 as against an increase of 326 among public prostitutes. The *shakufu* increased 10,243 for the same period. Thus the recognized clandestine prostitutes number, *geisha* 44,469, *shakufu* 44,199, or total of 89,668. This has so alarmed the police that the places around Yoshiwara have been raided. This was on the discovery that while there were 2,500 girls in the licensed quarter there were over three thousand without. This discovery was one result of the Tobita agitation.

The writer is unable to get any estimate of the clandestine prostitutes in Japan but gives here for basis of study what is found in Osaka.

Public registered prostitutes.....	6,348	
Clandestine prostitutes		
Geisha.....	3,558	
Shakufu	420	
High class girls	200	
Low class girls	300	
Girls as concubines, a sort of respectable prostitution	3,000	Hoanka Cho's estimate.
Bath house girls	100	
Total clandestine	7,578	
Total public	6,348	
Grand total.....	13,926	More clandestine by the most conservative estimate.

**Illegitimate
Children**

The number of registered legitimate children for 1915 was 18,897 of which at least 897 were illegitimate but adopted.

The number registered as *shisei*, "my child," illegitimate 5,458.

Thus it appears that one fourth of the children born in Osaka are illegitimate.

MEDICAL EXAMINATIONS

**The Wrong
Method**

Ever since the days of Augustine's advice, men have been insisting that medical examinations are the safeguard of society, but the record of Japan and of European countries is fast showing this theory to be false. Dr. Matsuura of the Kyoto Imperial University has made a thorough study of this question. Dr. Fukugawa a specialist in Tokyo, and many other doctors who have assisted us in the various campaign are united in saying "the facts are against the medical examination being an insurance against infection," and are loud in proclaiming it "on the contrary an assurance of infection." The medical examinations of the soldiers gives the average of venereal diseases for the whole country to be 25.25 to the thousand, greatest in those prefectures where public prostitution is permitted. That Germany has lost faith in her own medical system is helping the cause in Japan.

ATTEMPTS AT ANTI-PROSTITUTION

An Example

At Kishu and the country around Wakayama all kinds of prostitution and even the use of the *samisen* (three stringed instrument used by the *geisha*) were forbidden in April 1870, on the return from America of a certain Japanese. Five years later, in 1875, the *geisha* were allowed, on condition that they should be quartered and should not practice prostitution. For thirty-one years this had been tried and was successful, and the towns did not want it changed, but owing to political influences three seaport

towns were granted government license to open public prostitute quarters. This was in 1906 when there were only 45 known clandestine women in these towns. Now there are 169 registered women and 96 known and many others suspected by the police, a total estimate of 991. "Those towns are known for their low state of morals, and the other towns do not want to follow their example," says a writer on the subject in the Official History of Wakayama Prefecture.

Count Okuma is very fond of referring to the province of Saga, his birth place, where the high moral standards of the feudal lord kept the place free from public women. The facts about the morals of the place and the small per cent of soldiers with venereal diseases are strong arguments for anti-prostitution.

The agitation in Nagoya and the laws resulting therefrom are of first importance to our cause. In this campaign U. G. Murphy a missionary did a monumental piece of work in behalf of Japan and the enslaved women. The work is spendidly written up in a booklet on the matter. His work is greatly appreciated by Christian and non-Christian Japanese. Count Okuma spoke to our Committee on the Tobita problem concerning it. The Laws of Meiji 33 or 1901 are the outgrowth of this agitation. Japanese copies of these laws can be found in any book on this subject.

It was about this time that the right of parents or guardians to force their adopted children into prostitution was fought and carried to the Supreme Court. That Court held that while parents were responsible for the education of their children they must not abuse this right for evil purposes, and that the right ceased when abused. And again that "where no blood relation existed, merely a business relation, the parents socalled in the eyes of the law had no rights and could not force any child" into prostitution. This decision has done much to aid us in our campaign against the adopting of daughters and using them as *geisha*,

waitresses, etc. and thus forcing them into prostitution as their daughters. Col. Yamamuro in his excellent book gives many illustrations. Others may be found in the Tobita Campaign book or the *Kaku Sei* Magazine, to which the reader is referred.

Progress

In point of time the united effort in Gumma is the first work of any Christian community in this fight. Hon. Saburo Shimada, a strong Christian and President of the Lower House of Parliament led in this, as he does in all the Christian campaigns against vice. The result was the abolishing of the public prostitutes and as a temporary substitute, the *shakufu* or waitress, (however then existing as a clandestine prostitute system) was allowed to remain. The number was limited however and to be gradually decreased. The *geisha* were allowed to continue as entertainers. It is not an ideal situation but a great step in the right direction, and satisfactory as a first victory. Gumma is a strong Christian center and the home of the famous Christian Joseph Niishima.

A Christian Victory

The first Osaka campaign was conducted after the fire in the North Ward, when Sonezaki, Osaka's first and oldest quarter, was burned out. Miss Hayashi, our Jane Addams, led the Christian forces, backed by the pastors, in a vigorous forty days campaign. Count Okuma and Bishop Harris came from Tokyo and spoke at the public meetings. Later, Governor Takasaki issued an order forbidding the opening of the quarters. This was a great Christian victory, for the work was done by the Christians without other assistance. Every inch in the newspapers was paid for, for at that time to side with the anti-prostitution movement was to side with Christianity; to be pure was to be a Christian. In this campaign the Christians contributed 1,595.07 *yen* of which the native Christians gave about 800 *yen*. Mr. Warren, Dr. Hail and Mr. Gleason are mentioned as having worked faithfully in this campaign, which resulted in the decrease in

Christian Victory

quarters, girls and vice in Osaka, and in removing this old landmark of vice.

The second campaign was carried on when the Namba or South Ward quarters were burnt out. It happened that just at this time Mr. Gregory of international fame on this question was in Japan. He came

More Progress to Osaka and helped in the campaign and in 20 days the Governor issued his order refusing permission to rebuild. This fight was strenuous, and aroused the Christian conscience on the question of public prostitution. The material results were the lessening of the number of prostitutes in Osaka, the sending forth of the *Kakusei* Magazine on its way, and the organization of the Anti-prostitution League in Japan.

Salvation Army The question of assisting girls to gain their freedom under the law of 1873 has been agitated time and again, and new laws regarding assisting or interfering have been promulgated, with a heavy fine for their violation. Any one acquainted with the work in Japan knows that the police have had many cases where girls have been released or bought by would-be husbands and then deserted. This experience so often repeated has discouraged the police in helping girls, though some are sincere in their desire to break away from the life. Salvation Army Officers risk their lives every time they enter the prostitute quarters to help any girl in answer to her letter, because of the danger of attack from the toughs of the quarters. All this is well set forth in many illustrations given in the *Kakusei* Magazine every month. The late Mrs. Yamamuro was used much in this work of rescuing girls in the quarters, and was very successful.

"The firemen stand around waiting for a fire, the life savers watch the seashore for wrecked steamers or drowning persons, but no one pays any attention to the lost girls in the quarters. Even the prisoners have religious services. Why not have some work whereby these girls may know that the government desires them to have their liberty, and whereby they can make their peace with God and man?"

League Work In Tokyo and in various other parts of the country lectures and meetings on anti-prostitution have been conducted under the auspices of the League in Japan. Hon. S. Shimada, Col. Yamamuro, and Mr. Masutomi are frequent speakers in helping the women of the movement, Mrs. Yajima of Tokyo, 86 years old, Miss Hayashi of Osaka and others. But the burning of the Yoshiwara quarters gave the Christians a definite point of attack. In spite of the long and hard fight the quarters were erected again. But other good things have resulted from the campaign. The five *sen* membership league to drive out public prostitution in the six years before 1920 was inaugurated. This movement against Yoshiwara and the use made of the name as meaning prostitute quarters by many nations has given it unenviable notoriety, and this will help drive the system from Japan. "Public Prostitution must go, it is a relic of barbarism and not consistent with the civilization of the twentieth century," says the editor of the *Osaka Mainichi* the largest daily in Japan.

Japanese Leaders Too much can not be said in praise of the brave Christian Japanese leaders in these various campaigns. Hon. S. Shimada, the over worked chairman of the Lower House of Parliament, has given freely of his time. He is a very fluent and forceful speaker who is always popular. Col. Yamamuro, the busy and energetic leader of the Salvation Army in Japan, has travelled and lectured in all parts of the Empire in behalf of purity. Mr. Masutomi of Tokyo, of strong Christian personality who while a single man made a fine record for the Tairen Rescue Home and has traveled and lectured for the cause. Mrs. Yajima the 86 year old woman leader continues her activity in the work of rescuing and making life easier and better for her sisters. Miss Hayashi of Osaka, and the many pastors' wives and other active Christian women interested in this problem have given liberally of their time and means.

JAPANESE PROSTITUTES ABROAD

An Army Col. Yamamuro in his Book on the Social Evil treats this subject in one chapter and shows that there are 22,362 girls, a host larger than an army division, representing Japan abroad in this life of shame. On a trip around the world he had many adventures in his efforts to help these unfortunate girls. He claims that they could all be brought home for the price of one dreadnought, and that it would help Japan's prestige abroad more than many dreadnoughts. He urges the Japanese to join the other nation of the world in bringing back their daughters found in prostitution abroad.

PROCURERS AND EMPLOYMENT OFFICES

An Old Story There have always been men who made it a business to visit the country places and get in touch with those financially distressed especially where available daughters are found in the family. This has been prohibited time and again, but the practice still continues. The employment offices have been divided into two classes, those which openly ply this trade of procuring and those which do not. Only last week a new order went forth to the police commanding them to keep stricter watch on the employment offices, as some are deceiving girls, sending them abroad, or into the quarters or into clandestine prostitution with some man; this while they think they are going to work as maids in respectable homes.

DIFFERENT FORMS OF RESCUE WORK

The organized Christian efforts to meet girls coming to the capital has been welcomed by parents, girls and officials, and saved many girls from being led into prostitution. The efforts made by the Salvation Army lassies have resulted in 112 girls being helped and given proper work.

The efforts to save the large number of girls being sent to China, Korea, and Formosa are succeeding, and the police are appreciative of Christian help in this work. In Tairen, Mr. Masutomi of the Y. M. C. A. worked along with the police in the rescue of the Japanese girls that were being sent into Manchuria for evil purposes. In six months the number of girls rescued was sixty. This is an unusual record, but that is due to the unique personality of Mr. Masutomi. Altogether in ten years, at the Tairen Home, 680 women have been rescued, and of these only 38 have fallen back into the old life.

The work of the Salvation Army has many branches in Japan, and none of greater importance than the anti-Vice department. During the year 1915 164 girls were assisted from vice. Of these 118 came from public prostitute quarters, 4 from the *geisha*, 21 *shakufu* and 21 from coerced clandestine resorts. It is too early to tabulate the results but for the first half of the year 1916, 97 cases handled showed only 8 who left before work was found or who drifted back into the old life. Another record shows that from the five quarters in Tokyo, in one year, 26 girls were rescued from Yoshiwara, 48 from Suzaki, 5 from Shinjuku, 3 from Itabashi and 3 from Shinagawa. Nineteen other girls from these quarters were started on their way to liberty under the new laws, but for fear of the parents being forced to return in spite of the law the price received for the girls, or because of the glamour of the life, they ran away and went back to their evil life. Four fifths of the cases handled were successful.

The Rescue Home work in Osaka, Tokyo, Yokohama, Hiroshima, Hokkaido and other centers are worthy of mention. These places are strictly Christian and while administering to the body in finding suitable employment, also work for the saving of the souls of the girls.

CRIME AND PROSTITUTION

One Month's Toll In America murders and other crimes are laid at the door of the liquor traffic, but in Japan they are without doubt to be laid at the door of the prostitution system; and yet the police think that the system helps them to control criminals! During the month of January 1913, a Tokyo newspaper was studied with the idea of determining the number of crimes traceable to prostitution. Here is the list. 10 suicides, 1 forced to commit suicide, 13 murders, 5 attempted murders, 2 double deaths (a very low record for that month), 3 using master's money in prostitution, 3 killed their illegitimate children, 2 forgers, 9 thieves (others but no connection with prostitution) 4 adultery and theft, 2 fled because taken in adultery. In one month 54 crimes due to prostitution, almost two a day!

THE COST OF PROSTITUTION

Enormous Figures The cost of prostitution to Japan is so enormous that one can hardly believe the figures. For all Kyoto in one year 3,186,177.905 *yen* or \$1,593,088.95 are spent. For Yoshiwara alone, for one year it amounts to 2,120,673.00 *yen*. For the whole Empire a tax was collected to the amount of 15,961,071.00 *yen*. This does not include the liquor bill in the quarters, of 9,410,638.00 *yen* nor the amount spent on the *geisha*, of 5,661,875.00 *yen*. Thus the government received taxes on the magnificent sum of 31,033,584.00 *yen*. Which means that as not all the money spent in the quarters was reported it is safe to say that over forty million *yen* was spent in prostitution in one year by the guests, numbering 16,212,669. Who knows how much was spent in clandestine prostitution?

DEBT SLAVERY IN JAPAN

Examples In spite of the many laws against slavery there still exists the traffic in the souls of women under debt contract.

To examine the record of any of the girls freed from the life is to be convinced. Here are a few items from nine cases at hand. No. 1, under contract for 3 and $\frac{1}{2}$ years, had three months to serve but still had a debt of 184.37 *yen*. No. 2 had a debt of 407.15 *yen*. No. 3 had a debt of 260.08 *yen*. No. 4 had a debt of 500.11 and 2 *rin*. No. 5 had 22 months yet to serve with a debt of 120.67 *yen*. No. 6 had five years and 5 months to serve yet, with a debt of 502.00 *yen*. No. 7 a debt of 420.04 *yen*. No. 8 had a debt of 114.00 *yen* and No. 9 had four years and 5 months yet to serve, with a debt of 636.36 *yen*.

From the supply side, it is noteworthy
Supply that for one year in Kyoto while the increase was only 250 the number of fresh girls to enter the trade was 1617. In Japan very immoral girls are registered, and it is only those who are sold into this slavery who are in the public prostitute quarters. The girls do not like to be imprisoned and would sooner run the risk of being arrested occasionally than enter the quarters. The beautiful Japanese word has so often been changed from *Koko* (filial piety) to *kosho* (public prostitute). Nearly every missionary has had the experience of girls being taken from the Sunday School and sold into this life. Distasteful as it is we cannot refrain from helping our Japanese Christians in dealing with this most dreadful curse of the nation.

THE TOBITA CAMPAIGN

A Shock The third Osaka campaign is the resurrection of the dead bones of the Namba fire. The shock to the city, on hearing that permission had been granted for the 26 brothel keepers and their friends to rebuild at Tobita just outside the city, and across from the beautiful westernized Park and playground, surrounded by trams and steam cars on all four sides, near so many schools etc., and just when we were happy over the many new laws which were helping us in our campaign, can not be described. The newspapers, and many non-Christians have assisted in the

opposition and we see the awakening of conscience on the social evil. The Buddhists and Shintoists were approached and asked to join in the effort to clean up the city, but refused to have any part in the movement.

The Shintoists consecrated the ground. The unclean life of many of the Buddhist priests would not permit them to come out boldly and help. Members of the Local Assembly assisted and did their part to win the fight. In the Assembly when the matter was up for vote our opposition had at one time a majority vote, and we had hoped to win the fight early in the campaign, but at the final vote the Matsushima brothel keeper, member of the assembly, changed his vote and took three others with him, so that the final vote was 14 against and 17 for Tobita. That municipal bodies can be made to see the moral issue at stake and take sides on the question from a moral point of view shows the leavening influence of Christianity in Japan. The fight is still being carried on and a petition is being circulated to be presented to the two houses of Parliament. It is expected that the Christian statesman and member of the Upper House, the Hon. S. Ebara, will do some good work in behalf of the cause.

Education Campaign The educational work in connection with the Tobita campaign has been an extensive one, and newspapers in all parts of the Empire have copied messages and editorials on the subject from the Osaka Papers. Much literature has been printed and scattered. Many have been brought to face the question of *ippu ippu*, or monogamy, as never before. One pastor, Rev. Naide, when asked why we wanted to send the petition to the Upper House, replied that we wanted to educate them on the question of monogamy. Over two thousand *yen* has been contributed. The problem has been made a national one and thus the nation is moving toward the day when the whole licensed system will be overthrown. Miss Hayashi has led in this movement. Hon. S. Shimada, Hon. S. Ebara, and Col. Yamamuro have given freely of their time in speaking and in producing literature on the subject.

Mr. G. Gleason, Dr. G. W. Fulton, Rev. W. R. Weakley, Rev. G. Allchin and Rev. W. H. Erskine have represented the foreign community.

Mr. Gleason has written up the Tobita Campaign, so well and so fully in the July Number (1916) of the *Japan Evangelist*, that the matter can be only referred to here and attention called to that valuable article. The campaign is not over; we are still in the midst of the fight. Governor Okubo has had in mind the removal from the center of the city, of such quarters as Shinmachi, Matsushima, and Horie, which are so conspicuous. His ambition to take them from the city is good, but a better ambition for Osaka and for Japan would be to do away with the licensed quarters altogether. We are still of the opinion that Tobita is a most unsuitable place for prostitute quarters, be there one or many groups. The historical institution of black slavery had to go when Abraham Lincoln signed the Proclamation. The age-long habit of drinking of intoxicant liquors is fast losing ground all over the world. So the Japanese historical institution of licensed vice and debt-slavery will have to go.

When ? When? When public opinion has been aroused sufficiently to enforce the existing laws of Japan on the subject. The Christian community, though small in numbers, is powerful in influence, and each day sees the influence of the lowly Nazarene changing public opinion on the great moral issues. To the Christian there is but one standard and that, personal purity for both sexes. God hasten the day when this shall permeate all Japanese life.

CHAPTER IV

THE LABOR MOVEMENT IN JAPAN

BY GALEN M. FISHER

The history of the Labor Movement in Japan is a record marked by mingled light and shadow. It may be divided roughly into three periods: First, the diffusion of liberal ideas regarding the value of man and the relations between classes. Second, the organization of labor unions after the pattern of America and England. Third, the development of a more indigenous labor movement.

The first period extended from 1879 to 1888. Leaders like Count Itagaki, who were saturated with the social and political doctrines of the French Revolution, devoted themselves to their propagation in Japan. Novels and essays reflecting these ideas had a phenomenal circulation. Count Itagaki himself, though a noble, bred under the old regime, was willing to give life itself, if necessary, for the liberal cause, and when he was assailed by a fanatic, he cried out with dramatic fervor: "Itagaki may die but Liberty will live." While this liberal propaganda had only a slight connection with the laboring class as such, nevertheless it focused public attention upon the social and industrial maladjustments of the times, especially as they affected the common people, and thus paved the way for the later organization of labor.

The second period extended from 1888 to 1904. It took its keynote from the organized social movements of America and England. Among its leaders were: Mr. Sen Katayama, Prof. Isoh Abe, Mr. Karl Kiyoshi Kawakami, Mr. Kojiro Nishikawa and Mr. Naoe Kinoshita. Most of

these men had studied in America or England, and upon their return they started a crusade for the reform of Japanese labor conditions, including the formation of labor Unions in the Western sense. Books like Bellamy's "Looking Backward," the Life of Arnold Toynbee, George's "Progress and Poverty," and General Booth's "Darkest England" were frequently quoted by them. One who reads the record of their activities and writings today must admire their zeal but regret their attempt to engraft Occidental institutions bodily into the radically different Japanese social body.

**A History of the
Movement** Fortunately we have a single volume which gives a summary of the Labor Movement in Japan from the beginning

up to 1901. Quite suggestively it is bound in a red cover, after the fashion of radical and anarchistic literature in Europe. Possibly this was not intentional on the part of the authors, although the ideas they advocate undoubtedly seemed to the conservatives of twenty years ago dangerously near to anarchism. On the cover in the center is printed the title: "The Labor Movement of Japan," and on either side are the legends: "In union there is strength," and "Labor is sacred." Among the illustrations are the portraits of the leaders of the labor movement in Japan, among whom strangely enough we find Viscount Kaneko, and the proprietor of the Shuyeisha Printing Works, Mr. Sakuma. One is not surprised to find a picture of Mr. Shimada who has always been one of the most eloquent advocates of progressive ideas. It is interesting to note that Kōtoku, who was charged with conspiring against the life of the Emperor and was executed in 1910, was in the early days an active writer and worker in the labor movement. It is clear that from the first there were present two groups, one of which might be called revolutionary; the other evolutionary. Of the latter were Prof. I. Abe, of Waseda and Prof. Murai. Of the former were Mr. Sen Katayama, and Mr. Kōtoku.

Early Labor Unions

The story of the rapid organization of labor unions and their equally rapid disintegration or abolition is a pitiful tale. In 1888 Mr. Katayama returned from America and soon after erected Kingsley Hall, the first social settlement in Japan, but besides making it a center for neighborhood welfare by means of a kindergarten, mothers' club and employment agency, he also made it the headquarters for the promotion of labor unions. His efforts were heartily seconded by the group of men already mentioned and by Mr. Takano and Mr. Otoiwa, now a professor of the Law College of the Imperial University. Magazines were started to extend their ideas. Within a few years of Mr. Katayama's return, unions had been organized by iron workers, typographers, street car drivers, boat builders, miners, railway men and even by the foreign cooks of Tokyo. Strikes followed in rapid succession, the first strike being declared at the Takashima Coal Mines near Nagasaki in 1888. Shortly afterward another strike occurred among the tea-curing laborers at Yokohama. In 1891 the Boot Makers Union made a futile protest against the taking over of Army boot-making by the Army itself. The typographers of the Shuyeisha, whose proprietor was entirely sympathetic with labor, made two attempts to form a Union but encountered such violent opposition among their own number that the organization came to naught. However, a year later a mass meeting of 1500 typographers formed a Union under the name of "*Dōshikai*," but within a few weeks the lax management of its funds aroused such a storm of criticism that it also had to be dissolved. Similar irregularities in the management of the funds of the Iron Workers and other later unions resulted in their disbanding.

Attempts at Reform

The decade from 1891 to 1900 witnessed the publication of a long series of schemes and bills looking toward the improvement of conditions among laborers and the poor in general. In 1892 Bellamy's "*Looking Backward*" was translated and published serially in the organ, "*Shin Toyo*." Captain Garst, a missionary, stirred

up considerable interest in the Single Tax and prepared the way for the formation of a society intended to relieve the small tenant farmers. Many articles on labor questions were published in sympathetic newspapers like the *Yorodzu*, *Mainichi*, and *Niroku*. The agitation for a Factory Law was so persistent that by 1897 the officials of the Central Government had been stirred and a draft law was approved in 1898 by the Counsellors of the Department of Agriculture and Commerce. Still other bills modeled after American and European precedents were advocated, providing for the organization of co-operative industrial societies, for manhood suffrage without a property qualification, for building and loan associations and for housing reform. Viscount Kaneko went so far as to declare publicly that laborers ought to have a representative in Parliament.

Parallel with these efforts for political and economic reforms the labor leaders were doing all in their power to foster a spirit of brotherhood and mutual aid among laborers themselves. Labor clubs were opened at Omiya and at two other centers among railwaymen, and were maintained for several years. At the same time among the educated class a number of societies were formed for the systematic study of social problems.

The climax of the labor union movement in Japan came about 1899. The
Climax Engineers and Firemen's Union, composed of employees on the Japan Railway Co. running north from Tokyo, had steadily grown until it numbered 1000 members and possessed a fund of 48,000 *yen*. Among its leaders were an unusual number of Christians, one fruit of whose labors was a flourishing Temperance Railway Society. In every respect it was a model union. But in 1898 it felt compelled to present to the officials of the Company a number of requests which were coolly received. After fruitless negotiations, a strike was declared. Traffic was seriously crippled, the newspapers published sensational articles; strikes in other companies followed. Naturally the Railway and Government officials alike took alarm, and resolved to take stringent measures either to destroy

the power of the unions or to abolish them altogether. The result was that within five or six years most of the labor leaders had been silenced and the unions had either been voluntarily dissolved or been officially abolished. This attitude on the part of the authorities drove the radical agitators to make vehement attacks upon the Government and upon the capitalist class. The dissolution

Dissolution

of the unions was hastened by the outbreak of schisms among the laborers themselves. Intelligent, unselfish leaders were few. Funds were frequently misused and as a result the members gradually refused to pay their dues so that one by one the unions died. Mr. Katayama, who had been the heart and soul of the unions, found his activities narrowly circumscribed. Once again in 1912 he came to the front in connection with a strike on the Tokyo Tramways, and although he was not responsible for the strike he was sentenced to several months imprisonment. On being released he felt that he must go back to America where he could breathe a freer atmosphere.

Period of Reconstruction

The third period extends from 1904 to the present day. It may be called the period of reconstruction on the basis of moderate principles adapted to Japanese conditions. The only recognized societies which bear a close resemblance to labor unions in the West are the Seamen's Union of Yokohama, which has 3000 members, and the *Yuai Kwai* or Laborer's Friendly Society, which was organized in 1912 by Mr. Bunji Suzuki, a Christian and a graduate in law of the Tokyo Imperial University. From the first, Mr. Suzuki's object has been to help laborers to help themselves, by mutual financial protection, by supplementary education and by legal and medical counsel bureaus. He has carefully refrained from attempting to align laborers against employers, as the earlier labor unions did. Indeed, among his staunchest backers are capitalists like Baron Shibusawa and Dr. Soyeda. On the other hand he has consistently refused to receive financial assistance from employers. The Society

is entirely self-supporting and Mr. Suzuki has given his services as an honorary worker. A sketch of the Society, based upon Mr. Suzuki's own words, will more clearly show its aims and methods.

"When I organized the *Yuai Kwai*, in 1912 there were no other labor unions anywhere in Japan. From the first our Society has prospered wonderfully. Our motto has been: 'By the People and for the People.' Our aim has been to arouse self-consciousness among laborers and to mediate between laborers and employers, but never to truckle to capitalists and officials.

"We have a monthly organ called **A Labor Magazine** "Labor and Production." In publishing this we have several times come face to face with seemingly insuperable financial difficulties. At one time our treasury was empty and we feared we should have to suspend publication, when quite unexpectedly a working man came to see me and told this story: 'Thirteen years ago I abandoned myself to a profligate life but after a few years I was brought to repentance and became a Christian. Gradually my disease-riddled body was built up again, and I developed a successful business in mat making. Upon learning of your noble work on behalf of laborers I felt you had been raised up as our deliverer, and that I must do all in my power to help you, so I have brought my little savings for you to use as you think best.' Thereupon he drew from his bosom 15 *yen*. I was profoundly moved and taking his hand, broke into a prayer of thanksgiving. Then I said: 'No, I cannot take all of your money, but I will accept 5 *yen* and to it I will add 5 *yen* of my own and thus we shall be able to continue the magazine.'

"The membership of our *Yuai Kwai* has grown by leaps and bounds until now there are 30,000 members divided into 100 branches in all parts of the country and applications for membership and for new branches are coming in almost daily. The work of the Society is divided into five departments, namely: Publication, Lecture, Legal Counsel, Health, Mutual Aid. The Lecture Department

arranges lectures in various places and gives the members themselves an opportunity to make five minute addresses. After the lectures and talks we often show lantern slides and have music. Dr. Soyeda, now the head of the Tokyo Chamber of Commerce, and Marquis Tokugawa have been among our speakers. Our Legal Counsel Bureau has many times rescued laborers from the clutches of money lenders and fake banks. I have often had to give money lenders a verbal thrashing before I could recover the laborer's money. The Health Department has enlisted the voluntary services of physicians in giving our members and their families diagnoses and counsel regarding health. The Mutual Aid Department lays by 10 *sen* a month from each member as a relief fund.

"In 1915 and again in 1916 it was my privilege to go to America as a representative of Japanese labor and to be given the honor of sitting in the Conventions of the American Federation of Labor as a fraternal delegate. I was also able to confer with leaders of the American labor unions and to disabuse the minds of Pacific Coast representatives of mistaken ideas regarding the aims of Japanese labor. Thus our Laborers Friendly Society has not only been a blessing to laborers in Japan but has become the means of a friendly understanding with organized labor in the United States."

In a recent conversation Mr. Suzuki gave the following additional comments on labor problems in Japan:

Labor organizations here must be less democratic than in the Occident. Our laborers have less education and less training in self-government. Compulsory public education, however, is remarkably effective so that today few young laborers are illiterate. Besides, many factories and firms conduct their own apprentice schools and night schools.

**Attitude of
Capitalists**

The attitude of capitalists toward the *Yuai Kwai* throws an interesting side light upon present conditions. They may be divided into three classes: The conservatives, who are still numerous, oppose all laborers' societies. They hold tenaciously to the feudal conception

of employer and employee. They believe they have a right to force their will on the laborers without conference and that the recognition of the laborers would be both troublesome and unprofitable. The second class, the moderates, object mildly to labor organizations as being a nuisance, but they consider them inevitable and therefore to be conciliated by compromise. The third class are the enlightened employers who are eager to promote the happiness and efficiency of laborers. Fortunately this third class is gradually absorbing men from the other two.

When asked regarding differences between laborers and employers, Mr. Suzuki said that disputes and strikes had been increasingly common during the last few months. He attributed this to three causes: First, the awakening of labor on account of better education, newspaper reading, popular lectures, the liberal political tendencies of the day, and the enactment of the Factory Law and the Government Simple Insurance Act, which have been widely discussed among laborers. Second, while the price of living has risen on account of the war, wages have not been correspondingly raised. The bonuses for over-time and the few increases of wages have affected the workers only in a few industries directly connected with the war, while the vast majority of laborers get the same wages as before. Third, capitalists and superintendents have not progressed in their ideals as fast as laborers. They are still living in the feudal age and they brand all their laborers' demands as insubordination and disloyalty.

During the last year there have been strikes in the following industries: steel, iron, ship-building, rubber, spinning and weaving. In March 1917, Mr. Suzuki was called upon to arbitrate in the strike at the Anglo-Japanese Steel Works at Muroran.

Factory engineers and superintendents rarely understand and sympathize with their laborers. But gradually they are being influenced by Christian ideas of labor and of their responsibility as guides and protectors

Disputes
Increasing

Lack of
Understanding

of their employees. In the Universities there are several professors who champion progressive ideas, but educators, as a whole, have little contact with practical social problems. Indeed, in the Imperial Universities, the courses in sociology include practically no field investigation, but are confined for the most part to reproducing the investigations of Western scholars and to considering the economic rather than the human aspect of labor and other social questions in Japan. The most encouraging official effort for the improvement of the conditions of laborers has been made by the Local Affairs Bureau of the Home Department. Good work has also been done by the Sociological Society of Osaka under the guidance of a provincial social expert. It is more than a coincidence that several of the specialists in the Local Affairs Bureau are Christians, among whom are Rev. K. Tomeoka and Mr. T. Namae; and that the Chief Inspector of Factories in Tokyo is a Christian graduate of Tokyo Imperial University.

What course the labor movement will take and ought to take in Japan in the next generation no one can accurately foresee; but there are several factors already known which will help one to plot the curve:

Some Observations 1. Government opposition to the organization and effective operation of labor unions is still as determined as ever. As one Japanese professor recently said: "The Government is stupidly shortsighted in keeping the laborers crippled by refusing to let them organize and trying to make amends by giving them crutches in the form of insurance and factory laws.

2. The apprentice system is deep rooted and will for many years to come exercise a deterrent influence upon the development of regular labor unions; but with rising intelligence the apprentice class are sure to awaken to their pitiful condition and under the leadership of older men, to insist upon some sort of organization.

3. The fact that over 60% of the factory laborers are women and that they are constantly shifting militates against strong labor unions on a democratic basis.

4. The relatively large number of working people employed by Government bureaus and monopolies will narrow the field of trade unions.

5. The faculty of Japanese officials and intelligent men of affairs for profiting by the failures of the West and for arriving at compromise solutions of threatened crises will help to prevent serious trouble between capital and labor.

6 Laborers are becoming slowly but steadily more intelligent and more self-conscious. They will not much longer accept stones for bread. They are being affected by the unrest and the self-assertion of Occidental laborers. Unless the employers and officials are large-minded and willing to meet rightful demands, and unless the laborers are inspired by other than economic motives, conflicts are practically certain to break out.

7. Remedial legislation has already been adopted; imperfect and belated, to be sure, but still in the right direction.

**A Christian
Obligation**

The Factory Law was actually put into operation only in September 1916, so that it is too early to say just how it will affect the labor movement. Likewise, the Simple Insurance Act is too new to have had any effect. But it may be said that both these laws, though confessedly compromise measures, are apparently the entering wedge of legislation which will remedy the glaring evils of Japan's working people and may make it unnecessary for organized labor in Japan to reenact the bloody struggle which has stained Western lands. But the situation cannot be met by the Government or by organized labor alone. There is an insistent call for Christian men and Christian organizations to add the salt of the Kingdom, which alone can save laws from being mechanical and can lead both laborers and employers to seek not their own advantage but each other's good.

CHAPTER V

SOCIAL SERVICE

BY GEORGE GLEASON AND OTHERS

Summary of the Report of the Social Welfare Committee to the Federated Missions, Jan. 5th, 1917.

Purpose The Social Welfare Committee in its report has aimed to remind Christian workers in Japan of social conditions needing attention, to report social work being done, and to make suggestions regarding the most pressing activities which should be undertaken. The subjects of Industrial Conditions and the New Factory Law have been fully treated in former chapters.

THE OSAKA PURITY CAMPAIGN

Newspapers The striking social activity of the past year in Japan has been the nation-wide campaign for purity carried on in connection with the Osaka anti-prostitution fight. The most far-reaching part of the campaign was the newspaper propaganda of the *Mainichi* and *Asahi* papers of Osaka. As these dailies go all over the world wherever Japanese are found, the articles in the three hundred feet of column space published by these papers have exerted a world-wide influence.

Activities A number of public men by their many visits to Tokyo and by their unceasing attacks against the prefectural authorities have stirred the government circles of the Empire. And the Christians, by nine crowded public lectures, by seventeen smaller church meetings, by

numerous calls by Tokyo and Osaka leaders on members of the two Cabinets, by sending over the Empire many thousand small publications and 3,000 copies of a 140 page ably edited book on prostitution in general and the Tobita problem in particular, and by numerous other efficient activities, have in nine months broken all Japan social warfare records. Of the 2,500 *yen* raised by the Osaka committee only 1,000 *yen* was contributed by foreign friends.

The real estate company organized to promote the Tobita licensed quarter is filling in the land, laying out streets and has applied for permission to build fifteen two storey houses. This permission has not been granted yet. A final effort is being made by the Osaka workers who are preparing a monster petition which will be presented to the Diet.

Nation-wide Campaign

The advance made in public opinion leads your chairman to suggest that the time has come for all Christians in Japan to cooperate with the *Kakuseikai* (Abolition Society) on a nation-wide campaign to wipe out the whole vicious, money-making, government licensed white slave traffic from this great progressive Empire.

PLAYGROUNDS

Tokyo

The pioneer in the public playground movement in Japan is Mrs. Omori of Tokyo. By her efforts the Tokyo Playground Association has been formed, several hundred *yen* raised, a few children's corners fitted up and a small playground opened in connection with her social settlement called the *Yurin En*.

Nagoya

The city of Nagoya four years ago set aside for playgrounds sixty-one and a half acres of land which the city is improving at a cost of 20,000 *yen* a year to continue for six years more. For up-keep, 10,000 *yen* more is being expended annually. The open spaces and base-ball ground are loaned free of charge to schools for athletic meets and

games, but a small fee is received when used by clubs and business companies. Another source of income is the rental paid by the tea houses which have been permitted to build their neat little resting places on the grounds.

Kyoto The city of Kyoto has also set aside a play park of $5\frac{1}{2}$ acres on the eastern edge of the city near the Miyako Hotel.

Two base ball fields, two tennis courts and a little play apparatus have been installed. On the Crown Prince's holiday in November thousands of primary school children gathered here for athletic games and races.

Yokohama The City of Yokohama has taken over the Cricket Ground formerly used by the foreign community and allows base ball and football teams to use it under somewhat difficult restrictions. In one corner is a little apparatus for children.

Osaka Osaka leads Japan in supervised public play activities. There was opened during Coronation Week in November 1915, a centrally located four acre playground equipped with slide, swings, teters, sand boxes and a wading pool for little children; a tennis court, volley-ball court, swings and giant stride for older girls; three tennis courts and volley-ball court, jumping pit, wrestling ring, slides and apparatus for older boys and men, and a running track and skating rink. The City Office spent 18,304 *yen* in laying out the grounds, is spending some 2,000 *yen* a year in improving the shrubbery and in the general up-keep: and the Physical Culture Society furnishes two play-ground directors and the movable athletic equipment. Osaka has appropriated 200,000 *yen* more for laying out seven small play parks in different sections of the city and for an extension of the present playground. An addition of more than seven acres will be made during the next two years.

Athletic Interest The time is ripe for a nation-wide physical culture campaign. The Far Eastern Olympic Meet in Tokyo the coming May is attracting the attention of aspiring young athletes all over the Empire. The two big Osaka dailies have secured well-equipped athletic fields near the city,

where frequent practice meets are being held. Base ball is rapidly becoming the national game. To Christianize the rising tide of interest in athletic sport is a pressing call to the religious workers of the nation. Cannot the younger missionaries meet this call by offering their services as coaches, by attending athletic meets, by making friends with athletic leaders all over the country, and by helping to develop public playgrounds both in the cities and in country towns?

BOY SCOUTS

Eight years ago in Kobe, Mr. Eto, **Beginnings** then a primary school teacher and now the director of physical culture at *Kwan-sei Gakuin*, started the *Nippon Shonen Jissen Dan* (Boys Put-into-Practice Association). Promotion of loyalty, filial piety, purity and the practical doing of one's duty were the aims. The number of boy members has varied from 150 to 7.

The first genuine Boy Scout group was started for foreign boys in Yokohama in Dec. 1911 by Mr. Griffin, and is still a flourishing troop. In Kobe Mr. Walker started a similar group in March, 1912, for English and American boys, which is also a going society. A council was last October organized and troop formed in Tokyo. G. M. Fisher is President of the Council and G. A. Holliday and J. H. Vogel are Scout Commissioners. There are American, English and Japanese boys in the troop.

Two Christian Japanese Boy Scout groups are known. The Salvation Army Band enrolls boys belonging to members of the Army in Tokyo. It is modelled on the English Life Saving Scouts, and they meet on Saturdays from two to four in the afternoon. The Osaka Young Men's Christian Association Boy Scout group was started in May, 1914. The group has now thirty-five members. This is a genuine attempt to adapt to Japanese boys the American and English scout idea. Badges, note books, handbooks in Japanese, suits and other equipment have been worked out.

National Organization

A national organization is now being formed by the *Dai Nippon Shonen Dan*, promoted by Mr. Koshiha Hiroshi, a writer for the "*Yuben*" and "*Shonen Club*" magazines. Already twelve branches led by school teachers and Army officers have been formed in Tokyo, Hokkaido, Akita Ken, Iwate Ken, Sendai, Oita, Numazu, and Kumamoto Ken. Besides aiming to promote the usual patriotism, filial loyalty, health, etiquette and frugality, the society emphasizes the duty of members to their home town, and teaches boys to practice cheerfully what they have learned at school. One of the Tokyo branches led by Army officers meets twice a month and has 304 boys enrolled. Special suits are not worn; only a badge, *waraji, tabi* and a staff are required.

The *Shizuoka Shonen Gundan* led by Mr. Fukao of the *Shizuoka Shimpo* newspaper is very active. A three years' course has been prepared and 204 scouts were enrolled in April of last year. The Asahigawa Shonen Dan which claims a membership of 1390 is an effort to impart wholesale the Scout idea to school boys. By gymnastics, military drills, mountain climbs, camping parties, visits to famous temples and historical places, and by lectures, army men are cooperating with the city authorities. The Kanazawa *Shonen Giyudan* is a similar movement with a stiff organization. Out of 135 boys who applied for membership only 93 were admitted. This organization claims 86 directors, advisers and committee men with Col. Okumura as Scout Master. The boys are required to wear suits. Besides the usual activities they practise *jūjutsu* and sword fencing, learn to swim, study first aid, visit factories, and go to "worship" at temples. Already financial help has been received from the prefecture, the city, and from private persons.

Other organizations have been formed in Formosa with 300 members, at Fukuyama near Hiroshima with 30 members, at Amanishi, Okayama Ken, with 100 members, in Fukuoka Ken with 204 members and at Kyoto.

These twenty or more patrols scattered from the Hokkaido to Formosa, and enrolling thousands of members,

show that the nation is trying to discover a suitable boys' society which shall be to the youth of Japan what the thousands of Young Men's Societies are to the young men of the country. Why cannot the Christian force develop a national Christian Boy Scout organization and lead the movement at its inception?

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SOME NOTEWORTHY GIFTS OF THE YEAR

We begin with those of the Emperor and Empress to the Sailors' Relief Society, to flood sufferers in *Chosen* and to Japanese whose homes were destroyed by the great storm in Fukushima Ken last spring, the sufferers from the fire in Hakodate and the typhoon in Kagoshima, and a gift to Miss Riddell's Leper Asylum.

The accumulated funds in all the *fu* and *ken* government offices of Japan available for relief in case of natural calamities, now amount to over 52 million *yen*. Except in rare cases the principal is not drawn upon and the fund which is called *Risai Kynjo Kikin* increases year by year.

Another great relief fund, that for the sick poor, in the hands of the *Saisei Kwai* now amounts to over 26 million *yen*. From this 550,000 *yen* have been spent during 1916. Fully another half million has been used by the Red Cross, the Japan Patriotic Society and other similar organizations, including those that have raised and sent contributions to the various relief funds called out by the European war.

INDIVIDUAL GIFTS

1,000,000 *yen* for a physical laboratory for the Osaka Medical University by the late Mr. Shiomi of Osaka.

1,000,000 *yen* for buildings and endowment of a school in Osaka for training mechanics, by Baron Sumitomo of Osaka. The school was opened last April.

1,000,000 *yen* endowment for Keio University.

500,000 *yen* for a laboratory in Osaka for studying tuberculosis, by Mr. Takeo, an Osaka citizen.

300,000 *yen* for a physical and chemical laboratory in connection with the Imperial University in Tokyo by Mr. Rokuro Hara of Shinagawa.

200,000 *yen* to *Aoyama Gakuin*, Tokyo, (Methodist) by Ginjiro Katsuta, a graduate of the school. This is a record gift by a Japanese to a Christian institution.

50,000 *yen* to the Osaka branch of the Okayama Orphanage by Mr. Ohara of Okayama Prefecture.

10,000 *yen* for a home for unfortunate women by the same Mr. Ohara.

20,000 *yen* to the Sailors Relief Association (which now has an endowment of 400,000 *yen*) by Mr. Ryohei Toyokawa head of the *Nippon Yusen Kaisha* who received this amount as a special bonus.

10,000 *yen* to Tokyo charities by Mr. Kichibei Murai as a memorial to his late wife.

10,000 *yen* to various charities by Mr. Kono of Tokyo on his seventy-fourth birthday.

10,000 *yen* to *Aoyama Gakuin* by Mr. U. Yoneyama.

10,000 *yen* to be given yearly to charities by a family in Kyushu.

9,128 *yen* to well-known charities by the Kobayashi Dentifrice Co. In the past fifteen years this company has given nearly a quarter of a million *yen* in connection with its combination advertising and philanthropy scheme.

THE NEED FOR TEMPERANCE PROPAGANDA

Japanese Liquor	The Japanese government receives from the <i>sake</i> tax a yearly income of nearly 100,000,000 <i>yen</i> , and over 50,000,000
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yen more from the tobacco monopoly. Japan's opportunity to increase her liquor trade has been made possible by the European War. At the present moment, Japanese Beer companies supply almost the entire beer trade of India, China and the Straits' Settlements. Before the War Japan was sending 600 gallons of beer a month to India. She now supplies more than ten times that amount.

Training Brewers The Osaka Higher Technical School has a special course to train young men to be expert brewers, which means that one of the higher schools of Japan is deliberately training young men to go out to engage in a business which is destroying the life of the nation.

Waste It has been ascertained that the height and average weight of the Japanese youth are decreasing. Dr. Baron Takagi has said that although the average age of men thirty years ago was a little more than 39, and that of women nearly 38, it has now sunk to 31 for the men, and to 31½ for women. The *Yamato Shimbun* has pointed out that in 1915 *sake* was manufactured to the amount of 460,000,000 *yen* and that in this manufacture 48,000,000 *yen's* worth of rice was wasted.

It is said that an ordinary working man, with an income of not more 18 or 20 *yen* a month, will spend 3 *yen* a month for *sake*, and 50 *sen* for tobacco.

Education Needed An educational campaign is needed not only among the common people, but even more among educators, officials, merchants, parents, and particularly among young people of all classes. If information as to the evils and follies of alcoholism could be scattered broadcast by means of literature, if the real causes of crime, poverty, moral degradation, the present physical decline of the nation, could be inculcated in the minds of the rising generation, and could reach the general public through newspapers and magazines, a change of sentiment could be brought about, and the drink evil greatly diminished.

PRACTICAL SUGGESTIONS

The Committee makes nine recommendations — four negative and five positive :

I. Negative or destructive work. That attacks be made on the following social evils :

1. Licensed Prostitution.
2. The *Geisha* System.
3. The Liquor Traffic.
4. The evil of the Industrial System, especially the overwork of women and children.

II. Positive or constructive undertakings :

1. Promote playgrounds and athletics.
2. Industrial Church work — study especially the experiment being made at the Misaki Tabernacle in Tokyo.
3. Undertake some definite social work.
4. Seek for gifts from non-Christians for social service undertakings.
5. Develop public opinion — encourage the newspapers and supply them with material from abroad.

If each Christian worker in Japan would undertake some definite piece of social service the total volume would be tremendous. Such work must be done if the Kingdom of God is really to be established in this virile, modern Empire.

JAPAN

PART X **OBITUARIES**



I.—HARRIET S. ALLING

Harriet S. Alling was born at Lexington, New York, in the Catskill Mountains, Dec. 19, 1862 and died at Lake Bluff, Illinois, Feb. 11, 1916. Her education was received in the New York State Normal and Training School, situated at Oswego, from which she was graduated in 1883. In 1894 she studied at the University of Chicago. As a child she dreamed of foreign mission work and later in one of life's crises came the definite call, obeying which she offered herself to the Board of Foreign Missions of the Methodist Episcopal Church and arrived in Japan September 1887. For five years she taught in the *Aoyama Gakuin* but after furlough returned to Japan under the Woman's Foreign Missionary Society and with the exception of two years spent in Nagoya was connected thereafter with the *Aoyama Jo Gakuin*.

Miss Alling was one of those great-hearted, self-sacrificing, enthusiastic, energetic personalities whose virtues stand out most clearly in perspective. A lover of children, a born teacher, she was never happier than when surrounded by pupils whether in the class room or in the out-of-doors, which afforded her not only recreation but opportunity for discovery.

She left Japan in February 1912 to care for her aged mother. The way soon opened for her to become one of the Society's field secretaries, in which capacity she served with marked success. She was an ardent lover of Japan and not until within a few weeks of her death would she abandon hope of returning. However as the home going drew near she remarked to a friend, "The impressions of heaven are far sweeter than memories of Japan."

So much did Miss Alling impress herself upon her Japanese students and friends that they have asked the privilege of erecting a memorial stone to mark her grave in one of Chicago's beautiful cemeteries. Of her it may be truly said she lived to love and serve.

II.—ELLA BLACKSTOCK

Miss Ella Blackstock, of Lafayette, Indiana, was the daughter of an itinerant Methodist minister of Scotch ancestry and her early home was on the frontiers of both New York state and Canada.

Responding to the call for a teacher of industrial work, for the establishment of which Mrs. Flora Best Harris had been untiring in her efforts, Miss Blackstock came to Japan in December, 1889, and taught drawing and other branches, first in Tsukiji, later in a private school in Azabu, and finally in Aoyama, where the Harrison Memorial Industrial School was opened September 13, 1893. Under her efficient supervision popular industrial courses were successfully taught as well as the ordinary High School studies. Superior work in embroidery won a silver medal at one of the annual exhibitions of the Ladies Fine Arts Society in Tokyo. The building up of Christian character was strongly emphasized; A King's Daughters' Circle was formed which did much benevolent work. Miss Blackstock's devotion to her pupils and their interests was unbounded and the annual reunions of the graduates were seasons of great delight to her. Taking but two furloughs in her twenty-four years of service Miss Blackstock gave herself wholly to her work and could not be persuaded to mingle in social enjoyment outside of her immediate missionary circle. For many years she was the housekeeper of the *Aoyama Jo Gakuin* family; her artistic sense and exquisite taste in floral decoration were a joy and pleasure to all. Returning to the homeland in April 1913, her health gradually failed until the end came peacefully on May 13, 1916. Tenderly was she ministered to by loving hands and precious will be her memory in the hearts of her former pupils and friends in both Japan and America.

III.—WILLIAM ALEXANDER FLINT CAMPBELL AND HIS WIFE JEAN CAMPBELL

BY D. R. MCKENZIE

Rev. W. A. F. Campbell and Mrs. Campbell were members of the Canadian Methodist Mission. Both were born in the same year, 1883, in the Province of Ontario, Canada. His life from childhood was one of struggle. Long before he finished his primary school education his parents died and he was forced out into the world to earn his living. The place of his parents was taken by his elder sister, Mrs. T. H. Pearse, to whom he owed much. He did not accept his handicap in life however because ambition stirred in his heart and he determined to acquire an education. It was this ambition and calm determination, coupled with a sunny disposition and a strong sense of humor which enabled him to overcome his initial handicap. It was while a member of Agnes St. Church, Toronto that he first met Jean Collinson who was to be his wife. At that time his face was already set toward the ministry and it was there that they plighted themselves to each other and to the great work of the Lord. For a time their lines of life separated again. He went out on circuit and later to Albert College while she, a beautiful contralto singer took up her work as soloist in Avenue Road Presbyterian Church. Later he returned to Victoria Theological College and she took a course in the Deaconess Training School. While at College his tall strong frame, his fleetness of foot and fearless disposition made him the idol of the lovers of Rugby and gave him a great influence over the men of the College. This led to the missionary leaders of the College giving him special attention and it was not long before he decided to give his life to China. During his term at College he acted as Assistant pastor in a church in the slum area in Toronto and did very faithful work, especially among the boys, with whom he was a universal favorite.

It seems they were not destined to go to China because,

acting on the advice of the General Secretary after spending a year on circuit they decided to go to Japan. They arrived in the fall of 1914 and spent two years at the language school in Tokyo. During these two years Mr. Campbell did a great deal of work among the students of the higher grade schools and since the spring of 1916 had complete charge of all English work in the Central Tabernacle, Tokyo. Mrs. Campbell's gift as a singer soon made her well known in Tokyo musical circles. Notwithstanding her home duties and many calls upon her time she was one of the few married women to complete the two years course at the language school.

After school closed in June they went to Karuizawa and lived in the "Grove" at No. 563. Shortly after midnight Sunday July 16th, they met death at the hands of a robber. There would seem little to relieve the darkness of what seems to our human eyes an untimely end, but yet there was much. There was the unfaltering faithfulness of the servant under the severest trial, the spontaneous sympathy of the people in Karuizawa and the towns through which the funeral train passed and the unstinted kindness of the police and railway officials. In Tokyo there was the gathering of the students whom their lives had touched to pay their last tribute at the graves of the departed. To those who witnessed the funeral service at Karuizawa it will long stand out as a day when God came near to his people. His beautiful wild flowers, which no art but his own had shaped mellowed our sorrow and enabled us to feel God's presence. For that day at least the foreign community was one great family gathered about the biers of two of its most promising children. On Tuesday July 18th., 1916 the bodies were laid to rest in Aoyama Cemetery, Tokyo. They "were lovely and pleasant in their lives and in death they were not divided."

IV.—ABBY MARIA COLBY

BY J. H. PETTEE

On January fifth of the present year, the closing day of the annual conference of Federated Missions, Miss Colby quietly fell asleep at the Teachers' Home, Baikwa Girls' School, Osaka.

Born July 9, 1847 in New England of Puritan stock she came to Japan in 1879 in response to Dr. Neesima's appeal for helpers. Trained as a nurse and skilful in the sickroom her services were much in demand in those days when there were no Japanese nurses. She was a woman of strong convictions, a pronounced radical in matters of sex rights and of justice between individuals of different social layers and nations of various racial types.

It was a tradition in her mission that no one could do Miss Colby a favor but that every one was indebted to her for many kindnesses. She never thought of herself until compelled to do so by ill health caused by service for others. For a third of a century she labored devotedly for Plum-Blossom Girls' School, Osaka, in which she helpfully served hundreds as teacher, personal friend and Christian counsellor.

V.—HERMAN HENRY COOK

BY H. K. MILLER

This very active missionary of the Reformed Church in the United States, located at Yamagata, died in Tokyo, April 7th, 1916 of paralysis of the heart. On an evangelistic trip Mr. Cook caught a severe cold, which rapidly developed into pneumonia, and, in spite of all medical aid and careful nursing, the patient's heart gave out.

Mr. Cook was born in New Knoxville, Ohio, U.S.A., Sept. 20, 1878, where he attended the public schools. He then went to the Mission House, a Reformed college and

theological seminary, at Sheboygan, Wisconsin, from which he graduated in 1902. The same year he was appointed a missionary to Japan, married Miss Emma Matilda Fledderjohn, and was ordained to the Gospel ministry. Before going to their new field of labor, both Mr. and Mrs. Cook spent a short time at the Moody Bible Institute in Chicago. They first settled in Sendai, where Mr. Cook taught English and German in *Tōhoku Gakuin* (North Japan College), at the same time erecting a neat missionary residence for the use of himself and family and a handsome church building for the *Kita Yobancho* (North Fourth Street) congregation. Considerable financial ability and resourcefulness, architectural skill and no little self-denial were shown in carrying out these two enterprises. Not content with teaching English and German, Mr. Cook took vigorous hold on the Japanese language, often burning the midnight oil studying the same, so that he became quite proficient in both the spoken and written forms. He later moved to Yamagata where he lived a most active life. Beside other activities he itinerated a great deal in *Ryō-u* (Yamagata and Akita prefectures), visiting many places never before reached by any missionary. He kept in touch with the numerous inquirers secured on his trips by sending them the little paper *Ryō-u no Hikari* ("Light of Ryō-u"), which he and his helper issued. In his evangelistic work Mr. Cook used various expedients. Sometimes he took with him his violin, sometimes his phonograph, sometimes a tent, sometimes a magic lantern. Recently a classmate in America, learning that he desired to have a motorcycle with side-car, collected the money for one, so that Mr. Cook and his helper were able to go the rounds more easily.

The deceased missionary was retiring in disposition, but persevering and of a practical turn of mind. Evangelistic work became a ruling passion with him, which showed itself even in death, for in his delirious moments he imagined himself on his tours and preaching to the people.

VI.—JOHN I. LINCOLN DEARING

BY WILLIAM AXLING

Dr. Dearing was born in Webster, Maine, on Dec. 10, 1858. His death took place at the Clifton Springs Sanitarium, Clifton Springs, N.Y. He sprang from good old New England stock and inherited many of its finer qualities. He was educated at Colby College, Waterville, Maine, and took his theological training at Newton Theological Institution. His Alma Mater conferred upon him the honorary degree of Doctor of Divinity.

He landed in Japan in 1889 as a missionary of the American Baptist Foreign Mission Society and for twenty-seven years he poured out his life in behalf of the Christian cause in this Empire. In 1891 he married Miss Mary Lyons Hinckley, the daughter of a Baptist clergyman, and her charming personality and many rich gifts contributed much toward making Dr. Dearing's life and work the signal success that it was.

Dr. Dearing lived in Yokohama during the entire time of his service. For fourteen years he was president of the Baptist Theological Seminary. During his presidency he made this a modern up-to-date institution with new buildings, an adequate curriculum, and an efficient faculty. In the Baptist Mission he was an outstanding figure and often his ideas and plans were far in advance of those of his colleagues. He was essentially an administrator and his advanced ideas along these lines did much to bring about a more efficient field organization and administration in the Baptist ranks. He was easily the most representative Baptist that has labored under the banner of that denomination in this Empire.

But Dr. Dearing was not a denominationalist. He was a missionary of the best type. He thought and planned in terms of the Kingdom. His was the larger outlook, the broader horizon. And in a peculiar way he won the confidence of the entire missionary community of this nation. The result was that it laid heavy responsibilities

upon his shoulders. As editor of THE CHRISTIAN MOVEMENT, as secretary of the Conference of Federated Missions, as treasurer and foreign secretary of the Three Year Union Evangelistic Movement, as secretary of the Japan Continuation Committee his splendid abilities were exercised in a far-reaching service and he proved himself equal to the opportunities that confronted him. He was an indefatigable worker. He put his whole soul into every task which he undertook, and left his moulding touch upon every movement with which he was connected.

Dr. Dearing was not only large in brain and in mind but he was large in heart. He loved folks. He had a genius for friendship. He was happiest when helping others. Multitudes of people have found the skein of life more easily untangled because of his help. His whole-souled helpfulness lifted the burden from many a heart. He also had a genius for hospitality. The Dearing home was everyone's home. Here numberless men and women found the elixir of unselfish friendship, and went forth to face life and its problems with new courage and a larger hope. Both Dr. and Mrs. Dearing were happiest when their home was full of friends.

Because we see his face no more our hearts are oppressed by a keen sense of loneliness. But his influence and life have gone into the warp and woof of an untold number of other lives and the world has more of the Christ in it because he lived and labored here for a season.

VII.—MARY ELIZA MELTON

BY MARIANA YOUNG

Miss Mary E. Melton was born in Jacksonville, Illinois, March 19, 1873. Reared in a cultured home, surrounded by every comfort love could bestow, educated in the public schools and College of her own city, she grew to young womanhood in a center of great

spiritual power, as Jacksonville then was. At eighteen she made complete surrender to her Lord. Henceforth His will and way were hers. God became more real to her than people. She walked with Him, and the halo of Divine grace was ever reflected in her radiant smile, and gracious manner, "that in every thing Jesus might have the preeminence."

God had large plans for one so well prepared to serve Him, and when He said the "foreign field," her will was His.

Arriving in Nagasaki in December 1897, she took charge of the Biblical department and city work connected with *Kwassui Jo Gakko*, and held this position, except when on furlough, until the day of her translation. A graduate of the Chicago Training School, a student of Moody's Institute, she was ably prepared for this work. During her years of service, she kept in touch with great Bible teachers, enlarged her library with the best spiritual helps, and when home on furlough further refreshed her mind with study at Moody's and at Dr. White's Bible School in New York City.

Possessing a remarkable capacity for friendship and rare ability in touching lives, her life work was a ministry for others, and a multitude of friends in many lands testified in various ways to the loss of "my best friend." She disliked crowds, but loved *people*.

Although she rarely appeared in public, yet her counsel and influence were felt in every line of school or conference activity. For nineteen years she poured herself out in a ministry of service but little realized by those about her but more fully revealed in her sickness and death in manifold ways, as friend after friend, by a profusion of floral offerings and other expressions of loving regard manifested their grief and personal loss.

The joy of the years of fellowship with her and the halo of her radiant life will remain forever with all whom she touched, as an inspiration to give their best to the Master's service.

VIII.—CROWDER B. MOSELY

BY J. C. C. NEWTON

The Reverend Crowder B. Mosely, A. B., D. D., was born in 1860 in the state of Arkansas, U. S. A., and died in peace in the city of Seattle, Aug. 17, 1916. His widow and six children survive him to mourn their great loss.

Mr. Moseley's education began with the local schools of his community, was continued in Quitman College in his native state, and then was further pursued in Vanderbilt University. In later years, he pursued special studies in the University of Chicago.

After a brief period of ministerial service in the Arkansas Annual Conference of the Methodist Episcopal Church, South, he was accepted and sent to Japan by the Foreign Mission Board of his church, in the year 1887. The Japan Mission of that church had been opened only the year before, in the regions of the Inland Sea. He was fortunate in being associated in the beginning of his missionary career with the two great founders of the Southern Methodist Mission in Japan, the late Dr. James W. Lambuth and his son (now) Bishop W. R. Lambuth.

Mr. Moseley's first experience was as a teacher in government schools. At Wakayama and then at Matsuyama he was engaged in teaching in middle schools; meanwhile he was studying the Japanese language, and had charge of chapels quite recently opened in those cities. In these chapels he had to preach regularly through an interpreter. Those were truly strenuous days for the young missionary of his Mission.

After three or four years, Mr. Moseley was transferred to Kobe where he became the pastor of the Methodist Church, at the same time teaching in the Biblical Department of the *Kwansei Gakuin*. Later still, he became the Presiding Elder of the Kobe District, and at the same time Preacher in Charge of the Kobe Circuit. These responsible positions he held for several years in succession.

After many years of faithful service at Kobe, he was transferred to Osaka and after that to Yamaguchi.

Finally, he was transferred back to Kobe, and became the Principal of the Palmore Institute, an English Night School well known in that growing city. His administration of this school was successful and with others who went before him prepared the way for larger things that came afterwards.

In all these varied and numerous branches of service, one thing he persistently and patiently pursued was the study of the Japanese language. His knowledge of grammar and of the written characters was remarkable considering the other numerous duties performed.

One contribution made by him was a small Theological Dictionary. It was revised by him before his death, and the writer can testify to its usefulness.

Returning to America because of ill health he resided with his family until his death in the city of Seattle.

The striking qualities of his character and work were perseverance, courage, strong convictions, loyalty to his friends both missionary and Japanese, especially in times of trouble or need. Though quiet in manner, in the social circle he was cordial and courteous.

October 15, 1890, he was married to Miss Ada A. Reagan, herself a minister's daughter and a missionary who had had a short period of service in China. Of this happy union, were born six children. It was in his home life as an affectionate husband and a considerate father that he was highly blessed.

Blessed indeed is every harmonious well regulated missionary home. Assured of the tender care of his children toward their widowed mother, he passed away in faith and peace.

To our colleague who had toiled faithfully and suffered much, *requiescat in pace.*

IX.—CAROLINE WAUGHOP VAN PETTEN

BY GEORGIANA BAUCUS

Born in Washington, Ill. May 31, 1854

Died in Santa Monica, Cal. Oct. 24, 1916

Reared in the country with brothers for play-mates, Caroline Waughop naturally formed the "habit of health" which remained unbroken until within two years of her death, and which made her very patient with the tyrannies and exactions which Disease finally laid upon her. "After sixty years of health I cannot complain of sixty days in hospital," she wrote.

A graduate of Northwestern University, her intellectual equipment was in keeping with her superb physical capacity for work. And as she lived the life of faith from childhood, a rapid succession of sorrows culminating in the death of her husband after only five months of married life, made her spiritual preparation for the Mission field complete.

Coming to Japan under the auspices of the Woman's Foreign Missionary Society of the Methodist Episcopal Church in Sept. 1881, if she could have remained at work a few months longer, there would have been a joyful thirty-fifth anniversary to celebrate. Most of those years were spent in the port of arrival, and, though her annual appointment read only "Principal of Bible Training School, Yokohama," she had a message to this cosmopolitan community which made her abundant in labors far beyond the bounds of her Conference appointment.

We called her the "Sunshine Lady." The name fitted her perfectly. There was such a cheerful radiance and delightful optimism in her presence, it was like basking in the sunshine to be with her.

Her power of sympathy was marvelous. Whatever the character of the suffering or need, it appealed to her instantly, and at once she responded, not with idle tears, but with active plans for relief. It would be impossible for even her most intimate friends to make a complete record of all the

sufferers she has aided, either through her own benevolence or that which she so quietly and unobtrusively engendered in her wide circle of friends and acquaintances. All who knew her knew that funds for the poor and afflicted were absolutely safe in her hands and that they would be, not merely wisely, but miraculously used with that power of multiplication which our Saviour still bestows on His disciples whose loaves and fishes are too few. How else can we account for the wonders that she wrought! For the hungry who were fed, for the naked who were clothed, for the homeless who were given shelter, for the blind who were befriended, for the crippled and lame who were made to rejoice, for the children who were rescued, educated and trained to lives of usefulness, for the sick who received medical care and nursing, for the dead who were tenderly buried! And all the time as her heart and hands were going out in this active, sympathetic service, she was also busy as the busiest with all the regular tasks of other missionaries in the way of teaching, calling, writing, holding meetings, committee work, etc.

Humility was one of her splendid sunshine virtues. She was willing to shine anywhere, on the sweetest child or the most repulsive leper, in the large assembly or the servants' prayer-meeting, in the brilliant social gathering or by the side of the sick and dying. Honors came to her quite unsought, and any of them would have been gladly and readily renounced in favor of increased aid for any of her numerous beneficiaries. The most signal honor accorded to her by the Japanese was the recognition by the local Government of her manifold works of charity in this *Ken*. At a special gathering convened for the purpose, she was one of four, all the others Japanese, to receive a handsome bronze vase and testimonial as tokens of appreciation. When congratulated upon the honor, she naively replied: "I was quite disappointed when I found what it was all about, I thought I was going to receive a contribution to the work."

Among the permanent institutions which she helped to establish and always befriended are the Yokohama Charity Hospital, the Yokohama Blind School and the Aizawa

Day Nursery. Her hand, also, laid the corner stone of the beautiful new Union Church on the Bluff.

Though obedient for many years to the summons of a school-bell and faithful in all her class-room routine, the only badge of that service she carried with her was a methodical regard for time and a careful division of her hours even in her fatal illness. During those last weeks of waning strength after her hospital experience, she had a regular hour for teaching English to a young Japanese woman who had come to be a tenant of her sister in Santa Monica. She had, also, an hour for letter-writing, and many were the sweet, loving messages of comfort and hope which went from her couch to a host of friends far and near. Even on her last day when paralysis had so far advanced that her pen must be fixed between the stiffened fingers, she wrote two postal cards and began a letter which she hoped to "finish on the morrow."

Memorial services were held in the Training School of which she was principal, in Union Church and in the Japanese Church with which she was especially connected. The last of these was a large, representative gathering attended by the Governor of the Ken and the President of the Chamber of Commerce, both of whom took part in the service. The Mayor, also, sent a message of condolence.

The passing of the Sunshine Lady has left a heavy shadow of loss and loneliness on many hearts, but it has illuminated the path to Heaven and opened the door a little wider for us to see the joy and love and glory which awaited her.

KOREA

PART I MISSIONS

CHAPTER I

BIBLE SOCIETIES

I.—THE AMERICAN BIBLE SOCIETY

BY S. A. BECK

Reduced Force Our work has been carried on as usual during 1916, except that a considerable reduction in the force of colporteurs necessarily reduced our circulation for the year, and we can already forecast a much greater decrease for the year 1917 because of a still greater reduction in the funds available for the support of colporteurs.

From the printers we have received a total of 343,250 volumes, 95,000 volumes having been produced in Seoul.

At one point last summer a disastrous flood destroyed the home of the Bible Woman and the colporteur, as well as very many of the homes of the people among whom they labored.

Two colporteurs and two Bible Women, after years of faithful service, were called to their reward.

The Centennial celebration throughout Korea of the organization of the American Bible Society was fittingly observed on Bible Society Sunday in May.

Good Sales While our force of workers has been smaller, the general average of monthly sales for each worker has slightly increased, to 369 volumes,

CIRCULATION

	Bibles & O.T.	New Test.	Portions	Total 1916	Total 1915
Sales by Correspondents ...	235	2,139	2,185	4,559	5,101
Sales by Colporteurs.....	530	6,853	414,985	422,368	475,776
Donations at Depot	3	10	27	40	37
Sales at Depository	38	295	300	633	517
Totals	806	9,297	417,497	427,600	481,431

II.—BRITISH AND FOREIGN BIBLE SOCIETY

BY THOMAS HOBBS

Circulation In spite of difficulties occasioned by the European war the work of the agency has not slackened. The circulation by colportage, which is the chief means of distribution, was a little below that of last year. This is accounted for by floods in the southern counties which hindered many of the colporteurs from working full time, and the visitation of cholera, which necessitated extreme care in the infected areas, thereby preventing many men from doing their usual amount of work. The total circulation was 801,968 volumes, a decrease of 24,667 from that of 1915. Of these 9,493 were in Japanese, 1,381 in Chinese, and the remainder in Mixed Script and Eunmun. An average of 156 colporteurs and 25 Biblewomen were supported, who visited, not only the busy centres, but also the lonely hamlets that lie hidden among the mountains. From many quarters we hear of conversions through the efforts of these faithful workers. Were it not for their labours many would not as yet have heard the story of Jesus. One missionary, in writing of his own field states:

"We are very grateful for the work of the man you sent us. In the Myong Chon northern villages where about six thousand copies of the Gospels were sold, no regular worker of the church has ever been, and were it not for

the work of the Bible Society ten thousand persons or more in that district would never as yet have heard the Gospel."

From another missionary who has colporteurs under his care we have the following testimony:—

"It is an increasing joy to us to note the energy, patience, and politeness being manifested by our colporteurs. They have become more skilful and acceptable in treating with the people. The book agent is never very popular in any land but he certainly has been better received here this past year than ever before."

TABLE OF CIRCULATION

Channels	Bibles & O. T. Tests.	New Tests.	Portions	Totals 1916	Totals 1915	Totals 1914
Colportage Sales	558	6,816	676,978	684,352	707,470	661,493
Com. Sellers Sales ...	78	792	1,470	2,340	20,081	9,094
Biblewomen's Sales...	38	246	36,050	36,334	38,589	41,277
Depot Sales.....	1,178	19,195	57,703	78,076	59,839	41,664
Free Grants.....	43	472	351	866	656	1,852
Total	1,895	27,521	772,552	801,968	826,635	755,380

PUBLICATIONS

We published 15,000 New Testaments in 5 type; 3,000 New Testaments, 2,000 New Testaments Mixed Script in 6 type; 100,000 Proverbs, 100,000 Matthew, 100,000 Mark, 100,000 Luke, 100,000 John and 50,000 Acts in 5 type, a total of 570,000 volumes.

CHAPTER II

THE KOREAN RELIGIOUS BOOK AND TRACT SOCIETY

BY J. L. Gerdine

Offices.....	The Tract House, Seoul, Korea.
President.....	Rev. J. L. Gerdine.
Vice President.....	O. R. Avison, M. D.
Recording Secretary...	Rev. E. M. Koons.
Treasurer.....	Mr. Thos. Hobbs.
General Secretary	Mr. Gerald Bonwick.

Change of Name The name of the Society has been changed by the insertion of the word "Book." The new name—"The Korean Religious Book and Tract Society"—more properly indicates the scope of the society's field. Unlike most of the mission fields we have no separate society for the production of Christian literature. Our society is now earnestly endeavoring to provide for the preparation, output and distribution of the books and literature needed for the furtherance of the Kingdom of Christ in Korea. To do so will necessitate the procuring of a much larger annual income than we have at present. It is to this end that the society is directing its best efforts.

Better Support The General Secretary Mr. Bonwick left on furlough last July and is doing good work for the Society both in England and America. During his visit to America he had a conference with the Secretaries of several of the Mission Boards that have work in Korea, regarding ways and means for securing a larger income for the Society. The Board Secretaries are thoroughly alive to the need for Christian literature for Korea and recognize our society as

the best agency for its production. At their suggestion the missions will be asked to make their annual grants to the society larger than at present and also to set aside one or two men to devote themselves to literary work. This seems more feasible than to attempt to raise an endowment fund sufficient to produce an annual income that will provide for this enlarged work. This would be in accordance with what is already being done by the missions in Japan and China, except that in those fields the Literature Society is not the Tract Society.

During Mr. Bonwick's absence his office duties have been apportioned among members of the Executive Committee of the Society and others who have kindly agreed to share the burden. Mr. Hobbs is carrying the largest responsibility and devoting the greatest amount of time to this work. Much credit is due to the Korean office staff, which having been trained by Mr. Bonwick is able to keep the accounts, stock and general run of work in good shape. While the society's work has gone on well since Mr. Bonwick's departure all parties interested will be greatly relieved when his experienced hand is again at the helm.

Colportage

During the past year the Society has made its first experiment in the employment of a regular travelling colporteur.

His work has been confined to the province of which Seoul is the center. He has visited 210 churches and sold 1535 religious books and tracts. The receipts from sales amount to 240.00 *yen* while the expense including commission totals 246.00 *yen*. It was not expected that this method of distribution could be self supporting. The experiment has proved of value to the churches, but expensive to the Society. We will only be able to do such colportage work to any considerable extent by securing a special income for that purpose. We feel that this would be desirable.

Christian Messenger

The union newspaper has just completed its first volume. During the year its subscription list has grown to 2952. In December 1915 4500 copies per week

were issued and distributed free in the effort to obtain subscribers in launching the enterprise. This, of course, involved a considerable outlay, without direct return. Including this item the paper shows a loss during 13 months of 625.21 *yen*. During the last half of 1916 the paper has been practically self-supporting. It is difficult to determine yet as to whether or not the paper will reach a safe self-supporting basis. This will depend upon our success in obtaining renewals and new subscriptions.

Another item of general interest is the distribution of Sunday School literature. These items for 1916 are as follows:—

Annual Adult Manuals on Acts of the Apostles	20,500
„ Children's Lesson Pads on Acts	4,718
„ Sets of Reward Cards „	3,412
Total	28,630

The General Statistics with which we close our report indicate that the society is running on a safe financial basis and gradually doing an enlarged work. It is far from meeting the need of the field in the production of literature, but represents about all we can do on our present income. We hope for a larger income and as a consequence larger results in the near future.

STATISTICS FOR YEAR ENDING

December 1916

Copies Distributed	1,218,145
Copies Published	889,949
Pages „	4,626,940
New Titles and Editions.....	45
Income from Sales	yen 17,212
Net Value K.R.B.T.S. Stock	„ 4,548
Total Income	„ 30,600
Total Expenditure	„ 30,535
Reserve and Cash in hand	„ 3,353
Total Assets	„ 27,030
Total Liabilities	„ 8,178
Capital	„ 18,852

CHAPTER III

THE METHODIST GROUP

I.—METHODIST EPISCOPAL MISSION

BY W. C. RUFUS

After a lifetime of devoted missionary service in Japan and Korea and twelve years of episcopal supervision, **Bishop Harris** requested the General Conference of 1916 to relieve him from official duties. Resolutions were passed by the Mission, Annual Conference, and other organizations, and many loving tributes were extended in recognition of the valuable service rendered. The unanimous desire is that he shall continue to reside on the field to assist in drawing together in Christ the two races that dwell together in his heart.

The announcement of the appointment of **Bishop Welch** to Korea and Japan, the first candidate for bishop elected by the General Conference of 1916, brought joy and thanksgiving to the members and friends of the Mission. His arrival in December to assume his duties marks a new era in the history of the Mission. The act of giving the first choice of the church to the Korea Mission is a significant feature of the present year and a substantial promise of the years to come.

The death of the Rev. **Wilbur C. Swearer, D. D.**, removed one of the pillars of the church in Korea. Arriving on the field in 1898, when workers were few and tasks were many, he devoted all his strength to the duties placed upon him. Although in poor health during the past few

years his zeal and courage did not falter. Last February he was called to America on account of the serious illness of Mrs. Swearer's mother. In a farewell message to the Conference his earnestness and fidelity may be seen in his words of exhortation: "We must pray more and receive more powerfully than ever the enduement of the Holy Spirit, and labor more earnestly than ever for the salvation of our fellowmen." He also expressed his desire to return "to live and die in Chosen." But the Master said, "It is enough." His last hour of service in America was an evening address in behalf of the Korean church, after which he retired to his last sleep.

EVANGELISTIC WORK

The one outstanding feature of the work of our church in Korea is the evident deepening of spiritual life and unselfish devotion to the service of Jesus Christ.

During the past year special attention has been given to the organization and development of the Forward Movement, which was inaugurated for a double purpose, to enlarge the spiritual activity and to develop the financial resources of the church. Special consecration meetings were held in all the churches during a week in April. The program adopted by the Annual Conference for that period was the one announced in the "Methodist Forward Movement" under the presidency of Bishop T. S. Henderson.

Immediately on the close of the special meetings in preparation for the larger service, the work was organized as follows:

The Forward Movement

Hold Bible Classes on all the work so that every man, woman and child within the church may have the privilege of Bible study.

The Plan of Campaign

Conduct special revival meetings at all centers so that the church workers may be uplifted and inspired to take a larger part in the salvation of the people.

Create Sunday Schools wherever possible, especially among the non-Christian children and thus lay foundations for new church organizations.

Bring all the church membership into active personal work.

Finally, correlate these forces with the object of doubling our church constituency before the close of the campaign, which will follow a period similar to that inaugurated in America, China, and other parts of the world.

Financial Aim The financial move is for the development and equipment of our churches and the support of the educational work which the church has been carrying. The aim is to raise 25,000.00 *yen* for these purposes, above the regular amount contributed by the churches and to accomplish this enterprise within the conference year. The total result of this activity on the part of the churches is not before us, but there have been long strides of advance along all these lines.

Sunday Schools To accomplish these ends all the different departments of the work have been more closely unified and correlated. Last year the special work for the Sunday Schools was mainly educational, pressing home upon the people the great need of thorough Sunday School organizations and the necessity of their development. This year the theories of last year are being put into practise and many schools organized. As a testimony to the appreciation of the local church of the new move in Sunday School development, the official members of one church are quoted as saying, "Had we known the effectiveness of a thoroughly organized Sunday School we would not have worried so over the loss of our day school." This particular day school had been closed for the lack of funds.

Bible Classes The whole work has been strengthened and more unified by the arrangement of all our Bible Institute and Bible Class work under a new course of study which is also so adjusted

as to include the courses of study assigned to the Class Leaders, Exhorters, and Local Preachers. These courses were worked out by cooperative effort on the part of a Committee from our own Conference and one from the Methodist Episcopal Mission, South. One object has been that all the members of the local church, both the lay listener and student and also the lay teacher and preacher shall be studying and contemplating the same Scriptural truths at the same time and all the time and that all our churches should do the same, thus making the family worship, the appeal from the pulpit, and the work of the special evangelist more intelligent and a greater power to stir the believer to deeper piety and more fruitful living.

In one country group where the special
Immediate Results revival work was being held 330 new names were added to the list of believers. This is a higher number than the average results of such efforts, but it is a suggestion of the thorough work done and the response that the forward movement is receiving. The campaign has established the nuclei of new Christian groups even in the most inaccessible sections of our work. Some of the churches have already reported more than their full portion of the financial advance under the movement which was, in detail, to secure from each church one *yen* for every church member.

At the last Annual Conference a
Other Korean District Superintendent was
Advancement appointed to the work on the east coast, which makes the fourth Korean who now shares these larger responsibilities. The appointment of better trained Exhorters and Local Preachers to assist the Pastors in their work has been a noteworthy feature of the year. These men are volunteer workers and receive no salary either from mission funds or from the local churches. Self-support has had a notable advance, the Pyeng Yang District reports an advance of 25% over last year and 10% is for the preachers' salaries.

The statistics of the Church are as follows :—

Full members	12,124	
Probationers	8,455	
Baptised Children.....	3,336	
Seekers	19,504	
Total	43,419	
Total number of baptisms	1,630	
Number of Sunday Schools.....	327	
Officers and teachers	1,827	
Number of scholars	25,031	
Cradle Roll	2,240	
Total enrollment	29,098	
Average attendance	21,365	
Number of Churches	491	
Estimated value of Churches		¥148,510.00

In addition to the number of Churches there are 158 groups who worship in private homes.

MEDICAL WORK

The mission has been operating three hospitals during this year ; at Wonju, in charge of Dr. Anderson, at Pyeng Yang in charge of Dr. Follwell and at Haiju in charge of Dr. Norton. The work has been uninterrupted and successful in all three places, with a general tendency toward growth, although in no place has the growth been phenomenal. There has been no medical work in Kongju and little or none in Yeng Byen the past year.

In Pyeng Yang the opening of the new hospital has been the event of the year.

It is a beautiful three-story brick building standing near the West Gate, in a busy part of the city. A training school for nurses has been opened with four pupils and with Miss Bessie Kim, the accomplished Korean Graduate Nurse, in charge. Dr. Chang, a very competent graduate of Severance Union Medical College, assists in the dispensary and has won many friends for the institution.

Wonju

In Wonju the last station opened by the Mission, the hospital is the only institution of its kind, native or foreign,

within 200 li. The efficiency of the work has been increased this year by securing the services of Dr. Woo, a graduate of the government medical school, as assistant physician. No interruptions now occur when the foreign doctor is necessarily absent. Native prejudice and superstition are gradually disappearing and confidence is being established. The local receipts have increased 70% the past year.

Haiju In Haiju the work has been slowly recovering from the effects of the Doctor's furlough. The year has seen the beginning of the Nurse's Training School with a regular schedule of study. Native nurses were employed formerly but without any adequate course of study being arranged pending the arrival of the trained nurse from America. Miss Battles arrived in November, 1915, and the work was begun with the new year. There have been ups and downs but the prospects are now brighter than formerly. The low esteem in which the natives regard the occupation of nursing makes it difficult to secure proper candidates. Those who are qualified by previous schooling do not want to begin the training, as it very obviously involves a good deal of hard work and a good deal that is disagreeable. Then too, sad to say, the Korean women share the idea of many Korean men that one who has a little education is demeaned by manual work, which finds a large place in the duties of a nurse. It is hoped, however, that that sentiment which now regards a nurse as a mere servant to the sick will come to regard her work as a worthy profession.

Greater Efficiency All the doctors realize more this year than ever before the need for more and better trained assistants in order the better to carry out laboratory diagnostic examinations and special treatments which must be done progressively better year by year. The advance already made in this direction is reflected in better collection of fees than formerly, which means that patients are as a rule willing to pay for better and more satisfactory treatment. The compensation we thus receive from the more discriminating

and financially able will in a measure enable us to minister more widely to those who can not pay; and the thing which attracts the former class is the likelihood of first class treatment which they can expect from a properly staffed and equipped hospital. A lesson which, though not new, has been emphasized during the year is, that a hospital adequately equipped with apparatus and assistants, radiating sympathy through an atmosphere of Christian love and compassion, is a great asset and adjunct to the evangelistic work of the mission.

The mission's representative in Severance Union Medical College, Dr. Van Buskirk, returned from his furlough in America the last of August and has been at his duties since the opening of the fall term.

EDUCATIONAL WORK

The Mission has practised systematic giving to foster primary education and to encourage native effort to provide Christian elementary schools. At the beginning of 1916, it became necessary to cut off 50% of the amount annually provided for this purpose. The Koreans have heroically shouldered the additional burden, so only a few schools have been closed, while the number of students has continued to increase. Concentration at places where special need and opportunity exist has been advocated and this principle has been applied wherever it appeared to be practicable. Effort has also been directed to raise the standard of teaching, buildings, and equipment; not merely to meet the Government requirement, but to reach the highest possible point of efficiency. Among the schools most successful along this line are the Sang Dong school, Seoul, and the Kwang Sung school, Pyeng Yang. The Koreans give 40 *yen* per month for the first, and 60 *yen* for the second, in addition to gratuitous service.

**Union
Primary School**

The union primary school of Seoul, in which the Presbyterian Mission North, and the two Methodist Missions are participating, has enrolled 450 pupils. The amount of native support has increased, which indicates the Korean attitude toward the institution. Plans for new buildings have been approved by two of the missions, and the development of a recognized model Common School under Christian auspices in the capital is considered highly desirable.

Pai Chai

Pai Chai, the oldest mission school in Korea, has had an eventful year. Two new buildings have been erected, one for offices, classrooms and general school purposes, the other for student dormitories. The old buildings have been repaired and remodelled to meet the new conditions. Early in the year application was made for government recognition as a Higher Common School. This was granted and a new charter given for the part of the school conducted in the new building; while the rights and privileges of the old charter were retained for the other part of the school. The first application by a mission school for recognition under the new government regulations separating religion and education gave occasion for much discussion pro and con; and some misunderstanding arose among the missionaries, which was quite largely removed by a statement presented at the time of the fall meeting of the Federal Council setting forth the relation of the two schools, the old Pai Chai and the new. One of the first results of government recognition was the increased number of applicants for admission, over 700 candidates presenting themselves in April at the beginning of the school year, of whom 208 were admitted.

**Pyenz Yang and
Kongju**

The Pyenz Yang and Kongju Ko-tung schools have adopted the Higher Common school curriculum and effort is being made to meet all the educational requirements of the government, although application has not yet been made in either place for government recognition.

Dr. Underwood The sickness of Dr. Underwood, which necessitated his return to the United States at the time negotiations were in progress to obtain a charter for the Chosen Christian College, and his death just at the time a successful end seemed to be in view, are a severe loss to the institution. The remarkable provisions of the proposed charter, which appear to guarantee completely the Christian character of the institution, were undoubtedly due in a large measure to the cordial relations and confidence that existed between the government officials and himself.

**Union Methodist
Theological
Seminary** This institution has enjoyed a successful year. In order to supply additional information and inspiration for the pastor in active work, a graduate course has been provided, which is specially adapted to the need of the pulpit. Advanced undergraduate courses, some of which are offered through the English language, have also been added to the curriculum, so that college graduates desiring a theological training including higher subjects may remain in Korea, instead of going to Japan or America. In this way it is hoped to develop a ministry combining evangelistic fervor with mental training, workmen that need not be ashamed, thoroughly furnished for all good works.

Summary In all departments of mission work substantial progress has been made, although no extraordinary results are visible. The inspirational value of the Forward Movement, the devoted service of the medical staff, and the daily grind of the teaching force, during the past year have added new material to the spiritual structure of the church. Building on the sure foundation already laid, which is Jesus Christ, using gold, silver, costly stones, wood, hay, stubble, we trust that the building shall abide through storm and fire, and God himself shall be pleased to dwell therein.

II.—THE METHODIST EPISCOPAL CHURCH, SOUTH, KOREA MISSION

By J. W. HITCH

Although there seems no attempt to cover up or conceal, but rather a frank and open facing of adverse facts, the reports to the Annual Meeting indicate that the Mission has had a good year.

A few of the things mentioned as cause for special thanksgiving and gratitude are: an increase in the number of revivals, better attended Bible study classes for both men and women, more efficient work and larger attendance in the Mission schools, and special extension work on the part of the medical workers, producing most gratifying results.

Cause for Gratitude

Fruit

In evangelistic effort the whole mission force has been earnestly at work. The schools and hospitals have put special emphasis on this feature of their work and have had the joy of seeing their efforts richly rewarded. Witness the following notes, taken almost at random from the reports of the hospital and school workers: "Our efforts have not been without fruit, for God has owned our labors, so we can report: thirty-one confessions of faith from among inpatients, twenty-six from the dispensaries, and three among visitors, making a total of sixty confessions of faith among patients and visitors during the year. Sixty-three Gospels were sold and one thousand seven hundred and thirteen tracts were distributed." Again, "Our hearts were filled with thankfulness when we found that a student prayer circle had been formed by two of the lower grades. They met every day and the interest grew and we were surprised on the last day of school to receive a collection taken by that prayer circle."

The following was gleaned from the reports of those engaged in direct evangelistic work in the different districts.

Evangelistic Work "I have spent many weeks assisting in Bible study classes and revival meetings, with the result that nearly all the churches in both circuits have had good revivals and the members have been much strengthened in Christian life and experience."

"The Annual Bible Study Class was, I am informed, the best in point of attendance that has been held on the District in years. The revival meeting held in connection with the Bible Class was a revival of real power, and one who was in the great revival of a few years ago was heard to remark that it reminded him more of that time than any he had seen since then."

"The interest which many of our people are manifesting in the subject of tithing, their interest in the study of God's Word, and their faithfulness in preaching the Good News to the heathen are indications of substantial advance in their spiritual life and experience."

"Four young men have been definitely called to the ministry during the year and have already begun their studies."

"Of the forty-one congregations reported to the Government, fifteen have shown special revival or growth during the year."

Revivals "During the winter and spring we held more than twenty Bible classes and revival services throughout the District, and in many places we had very gracious revivals indeed. In most of these places practically the whole church arose about four o'clock in the morning and went out to the church for prayer. Notwithstanding the bitter cold most of them remained prostrated before the Lord in prayer and supplication for two or three hours every morning."

Women Workers That the evangelistic women workers have been engaged in labors abundant is apparent from the following extract:
"We as ministers of God in behalf of the women and children throughout the cities and villages of Seoul, Songdo,

Wonsan, Choon Chun, and Chul Won territory have not received the grace of God in vain, for in surveying the field we find that more mothers are caring properly for their children through the Better Baby Movement: more women are studying the Bible Course through the visits and classes of the itinerators; more Christian women have been interested in Missions through the beginning of Missionary Societies; more children are being taught in Sunday Schools on Sunday afternoon; more young people are singing the praises of God through the splendid choirs started in the churches, and more efficient work has been done in the self-help departments and mother's clubs in the Girls' Schools than the year before and for this we are grateful to God."

Schools The Schools, although far from ideal, are in better condition from every standpoint than ever before in their history. The school workers are making honest and consistent efforts to bring them up to Government standards in the branches wherein they have hitherto been deficient. The native teachers have proven loyal and the principals have expressed themselves as satisfied with the progress of the students. Notable advance has been made in the development of self-help departments for the students in some of the schools. The statistics show that there are 2388 primary school pupils in our schools this year against 1785 last year, and the Anglo-Korean School reports a gain of 150 over the corresponding month of last year.

Anglo-Korean School The following interesting item is from the report of the Anglo Korean School: "At different times during the year the school inspectors and higher officials have made favorable mention of the school. Among the new students received into the High School at the beginning of the school year in April were forty students from the government schools. Some of them stated that they had been advised by their Japanese teachers to come to this school. Four of them had graduated from the

government schools with first honors. These facts go to show that the authorities will permit the government common schools to become feeders of this school if we are properly prepared to co-operate with them."

Medical Work The medical workers have treated 23,173 patients during the year. This of course includes the work done by the

Wonsan Union Christian Hospital, which is carried on in union with the Canadian Presbyterian Mission. Besides the regular work, two of the hospitals have enterprised extension work in the country. One doctor has gone out holding clinics in places where the people would have otherwise received no medical attention. Most of these clinics were held in connection with evangelistic campaigns. This doctor in speaking of this work said: "The crowds of people who came to these clinics, and the neediness of many of the cases, testify to the wisdom of the plan." The other hospital has carried on it's extension work by means of medical posts set up in the country at different points where two native doctors meet the patients at stated times each month. The simpler cases are treated at once, and the more difficult ones are advised to go into the hospital, where they can be given adequate treatment. This work is great; both in the human suffering it relieves, and in the large opportunity it offers for evangelistic effort.

New Magazine An enterprise begun this year, worthy of special notice, is the Theological World, a magazine published by the faculty of the Union Methodist Theological Seminary. It has a subscription list of seven hundred and fifty (all paid up), and is making a worthy effort to provide the Korean preachers with proper reading matter.

Self-Support The problem of making the native church entirely self-supporting has received considerable attention, and some progress has been made. The mission grant for the support of the ministry has been reduced ten per cent each year for the past two years, and the native church,

in nearly every case, has made up the deficit caused by this reduction, and in some places advanced much beyond this amount.

We have our problems and our cares, but we recognize that Jesus Christ is bigger than any problem and equal to any combination of cares, and in Him is all our hope and expectation, so we take it that our prospects for the future are as bright as the promises of God.

CHAPTER IV

THE PRESBYTERIAN GROUP

I.—CANADIAN PRESBYTERIAN MISSION

BY A. F. ROBB

Territory The share of unevangelized Korea committed to the Canadian Presbyterian Mission at its inception in 1898, lay along the eastern coast north and south of Wonsan. Later, by decision of the Federal Council of Korea, the boundary lines were more clearly defined and readjustments made that placed in its care the whole of the coast along the Sea of Japan from Wonsan to the Tuman River and an inland strip of country in Manchuria, with oversight of Korean work in Vladivostock.

There are said to be half a million Koreans in East Russia with 25 small groups of Christians who profess to adhere to the Presbyterian Church; and these, with 200,000 or more in Manchuria, wait for evangelization and shepherding at the hands of the Canadian Presbyterian Mission.

Home When first founded, only the Foreign Mission Board of Eastern Canada was represented by our Mission, but among
Administration many foreign interests the magnetic and appealing claim of this fruitful field was so irresistibly felt that the Presbyterians of Western Canada were alike drawn to share in its evangelization, until in their mutual desire for investment in non-Christian Chosen, the two Foreign Mission Boards of our Church in Canada, East and West, from Atlantic to Pacific became welded into one. Of the 15 millions of heathendom committed to them by the

Edinburgh Conference, one and a half millions are in this eastern coastland of Korea.

The original staff of five who came to the field in 1898 was but slowly enlarged, only ten men and women being added in the following ten years; and the three stations of Wonsan, Ham Heung and Song Chin, which were opened within the first five years, remained as the only centres until 1912. The whole field, more sparsely populated than other portions of the country and accessible only by hard overland travel, was reconnoitered during this interval and the burden of its evangelization the more keenly felt, while at home the rapid development of the native Church, and its ready response to the Gospel was making its own plea.

The year 1910 brought a change and hope that we might reach farther toward the proper accomplishment of our task, as Western Canada sent its first consignment of representatives, who in 1912 went to plant a new station at Hoi Ryung a northern frontier town on the Tuman River, with the hills of Chinese Manchuria facing it from the farther side.

The next year saw another centre opened on Chinese soil in the town of Yong Jung in Manchuria or Kando, nearly forty miles to the northwest of Hoi Ryung. Here a tide of Korean life had been flowing in since the year of annexation, bearing in its current many a restless and ambitious spirit, longing for that which old Korea and Buddhism could never give. From the hill in Yong Jung, selected as a Mission House site, the smoke of 100 Korean villages could be seen, a constant reminder of our task to follow all the way to Russia these scattered colonies of Korean immigrants, both Christian and non-Christian. To our joy, the Church in Canada rose to her high privilege and pushed out workers more rapidly, till the number sent out to our Mission has now reached 45. Only two of these have been invalided home in all the history of the Mission. Ordained clerical men are 12 with their wives, medical men, all married, 3, and single women

13, one of whom is a physician and three are trained nurses. This staff is now placed with six or seven on each station, exclusive of those on furlough.

Organization of work is being more fully completed and as railway lines are being opened, facilities for travel greatly aid in the expansion and oversight of work at long distances. Each clerical missionary has an average of 125,000 of a population in his care, which gives a many-sided work.

On his central station he strives to develop a strong local Church, with its Sunday and mid-week congregational services, its Sunday Schools, both for Christians, children and adults, and for non-Christian children. He also holds annual Bible study classes at the centre, for his native Church leaders, evangelists, colporteurs and other helpers as well as one for the general Christian membership among the men.

Pastoral Work * These classes will usually occupy about ten days each. Where conditions permit, he may find it necessary also to establish a Bible Institute, with a month's session for native Christian men, where Bible study can be conducted more systematically, and in greater detail, several consecutive years of such study being a substitute for the thorough Theological course carried on at Pyeng Yang for preachers entering the ministry, to which the lay-preachers cannot hope to attain. Two of our stations have entered upon this work. From these sources, our clerical men are gradually evolving a staff of strong native evangelists for the more remote parts of their fields who may soon rival them in zeal if not in attainment.

Then, as is the case at present throughout our Mission, the clerical man must also supervise the boy's school or academy or probably both at his station, and in addition oversee night school for young men. The last plan has been adopted on two of our stations. These schools all present such an attractive recruiting-ground for preachers, that he could with profit spend much time and care thereon.

Local Schools Academy students are trained to do Evangelistic work through the preaching society of the local church, which directs their effort in the adjacent towns and villages and also stimulates their gifts for such purposes.

Students' ability is also utilized on every station in the conducting of Sunday Schools for non-Christian children. In some cases these schools have been successfully carried on solely by a native staff of day-school teachers and their oldest students, and have proved a means of bringing Gospel light into darkened heathen homes.

Itinerating Our clerical missionaries without exception spend months of the year itinerating in the districts attached to their stations, finding a Herculean task in the oversight of the Churches already there established, to say nothing of the vast stretches of heathendom on every side.* From 70 to 90 Churches are included in each station, with, at the most, only two men to shepherd them. To give these adequate care whereby enquirers may be admitted to classes preparing for baptism, and the baptismal class passed on to Church membership by careful examination, beside the time involved in overseeing the regular working of the Church, means more than ordinary strength can accomplish.

Self-Propagation The missionaries have both invented and adapted plans for a self-propagating Church. In the case of the Song Chin field where two missionaries attempt to care for seven counties, 2870 days of preaching to the heathen were promised by about fifty Christians attending a class—a promise that had speedy fulfillment. In another country of the same field, seventy-five *yen* was raised at a similar class for the support of a native evangelist in the district, while two other counties provided funds enough for a native pastor's salary. It is almost needless to say that in these cases there has been splendid growth in the Churches contributing.

The Manchurian feld (North Kando) reported four new groups of believers, numbering from ten to forty each, within six months, in the district along its Russian border, and occasionally a village announces its intention of becoming Christian. There are now 105 Churches in North Kando. About one thousand li north of Yong Jung along the Siberian Railway where a native pastor travelled visting the Christian communities, the people pay in full the salary of an evangelist. In another section, they support a Korean pastor. From Wonsan to Kando there are now eight Korean pastors.

There are but few discouraged tones in the reports from any of our five fields, but everywhere is seen great opportunity, and faith and hope are strong.

The task of women missionaries varies according to the needs on their several stations. Married women chiefly undertake responsibilities in the local Church, such as Superintendents of Women's Sunday Schools, weekly Bible classes for women, night schools for young women, Missionary Society meetings, Annual Station classes for women and the care of a Girls' School.

Women's Local Work

The unmarried women are given special lines of work, where the number of the staff permits, so that we have an educational woman, a doctor, a nurse

and an evangelistic worker among the women of one station; another station devotes a nurse to hospital work, two have each a woman giving her time to itinerating, and another has two women for Bible Institute and class work. We are not yet sufficiently staffed to meet all requirements but must resort to borrowing an evangelistic specialist for school supervision or vice versa, and also exchanging helpers between stations when special classes are in session.

Women's Bible Institute

Itinerating trips have been fruitful in multiplying the companies of believers as in adding strength to weak and scattered groups of Christians. Out of this has grown the Bible Institute plan for the training of capable native women to publish the glad tidings and to teach

ignorant Christians. The plan initiated in classes of a month's duration, to which the more promising women, eligible for use in the Churches, were admitted. The success of this idea resulted in a more thorough training-school with a three-months session, covering a course of five years from which Bible Women are being graduated for reponsible tasks such as Bible study classes in country Churches, Sunday School teaching, night schools for young women and in some cases, the care of women's work in a whole country circuit.

These duties they undertake under the supervision of the missionary, but often without her aid. Such women are a tower of strength to the newly arrived missionary and by the qualifications they exhibit are gradually raising the standards and status of our Christian women, winning a place of respect for themselves among the men of the native Church, and opening a door of hope to thousands of their fellow country women in whom may lie dormant like capabilities. A happy change was made in the training school last winter, when by its removal to Wonsan with its workers it became possible to unite with a similar school being carried on there by the Mission of the Methodist Episcopal Church, South.

Schools, after the panic of eagerness for their institution had calmed into zealous quietude, became a real forward movement in our Churches. We have primary schools for boys and for girls on each of our five stations, and a number in country towns, though these are few. We have two active and fairly strong academies for our Christian boys in the oldest stations of Wonsan and Ham Heung—the former in union with that of the Methodist Mission, South and the latter with Song Chin station. These are graduating every year classes of young men who pass on to colleges, either of Korea or Japan, or perhaps to Theological College. Others may immediately find positions as teachers in our Primary Schools, or as language teachers for new Missionaries. There are few openings for them in business life.

Education

Although we have Middle School grades for girls,

preparatory to Academy, our Mission has not yet reached the height of an established Girls' Academy and must pass on its advanced girl students to the care of Missions better equipped who generously supply our lack.

Medical Work In four of our five stations, medical work is being vigorously and successfully prosecuted. Beginning at the North, we are grateful to record that Kando (Kanto) has at last secured the service of a physician, Dr. S. H. Martin, who opened a Dispensary in Yong Jung in the early part of 1916. From its inception the work was most promising, the daily clinic being very well attended. At the first, the lack of accommodations, instruments and medicines made the doctor's task an arduous one, but, by clever makeshifts he was able to do something toward helping all who applied. At present, a good dispensary has been built and occupied and it is hoped that very shortly the building will be enlarged so as to accommodate about 20 in-patients.

In Hoi Ryung, medical work was opened formally about Jan. 1, 1915 under the care of Dr. T. D. Mansfield, but after about six months of experimentation the Mission decided to close this work on account of the small attendance at clinics and the greater need for a doctor's services elsewhere. The dispensary building in Hoi Ryung is now being used as a girl's school.

Song Chin For many years, Dr. Grierson had conducted a dispensary work in Song Chin, but with the amalgamation of the Western and Eastern Boards of Missions in Canada, a grant was made for the erection of a hospital. This hospital is now almost completed. It will accommodate about 32 in-patients and will have all the accessories in the way of light, heat, sewage disposal and running water that characterize a well equipped hospital. Dr. Grierson, assisted by Dr. Kim, who is a graduate of Severance Medical College has been conducting a dispensary and limited in-patient department in the former quarters. The dispensary work has greatly increased since the doctor's return from furlough and there is promise that a very

satisfactory work will be carried on when the new hospital is ready for occupation. Miss Maud McKinnon, a graduate nurse is to take charge of the nursing department.

Ham Heung Dr. Kate McMillan of Ham Heung Station is at present on furlough, but in her absence, the work is being directed by

Miss J. H. Kirk a graduate nurse, assisted by two Korean physicians. Until quite recently the work in Ham Heung was hampered by lack of suitable accommodation for in-patients, but within the last two years a brick hospital building of about 40 bed capacity has been completed. Besides a successful clinic and in-patient work, Ham Heung Hospital has a training school for nurses, organized by Miss Kirk. One of the Korean physicians is an elder in the Church, and under his leading, the working force of the hospital has undertaken to conduct Church service weekly in a near-by village. A clinic for the benefit of the sick of the village usually precedes the services and is a strong drawing card for the evangelistic work.

Wonsan In Wonsan Station, a union for medical work has been agreed upon between the Canadian Presbyterian Mission and the Mission of the Methodist Episcopal Church, South. The first year of work under this agreement has just been completed and progress has been so satisfactory that the success of the union seems assured. A dispensary work had previously been successfully conducted in Wonsan by Dr. J. B. Ross who now represents the M. E. Church South Mission in the union work. But it was only in June 1916 that in-patient work was begun on any large scale. This has grown with great rapidity until it bids fair to out-grow the present building in a very short time. There are now accommodations for about 30 in-patients. The attendance at the dispensary has grown to about double its former figures. The hospital also conducts weekly clinics in four villages along the railroad, keeping one Korean doctor and an assistant constantly busy in this work. Settlement work in the city of Wonsan having to do chiefly with the instruction of mothers in the

care of their babies is also being conducted by Mrs. Mansfield with the aid of hospital nurses.

STATISTICAL SUMMARY

Population of field	1,500,000
Churches or groups... ..	269
Communicants... ..	3,046
Catechumens or probationers... ..	2,772
Total adherents	13,068
Adults baptised during year	566
Net gain this year, total adherents	1,502
Ordained Korean Pastors	7
Unordained preachers	15
Total Korean Evangelistic Workers	115
Schools	35
Pupils	1,392
College and Theological Students... ..	27
Korean contributions	\$7,425.00

II.—PRESBYTERIAN CHURCH IN U. S. A. MISSION

By G. H. WINN

Lights and Shadows

The church is one step in advance of where she was last year. The progress in many places seems very slow, in some none at all, or even retrogression is seen.

In other places the work has advanced more rapidly—by steady growth or by leaps and bounds. So that the work considered as a whole shows signs of encouragement, though at times there are discouraging elements. Let us review briefly some of these discouraging features of the work before proceeding to the brighter side.

Apathy

The Koreans as a race are a religious people and are prone to things spiritual, but material progress has had a tendency to bring about a materialistic spirit among the people. So that we now have to recognize this as an obstacle against which we must contend. This spirit perhaps is responsible for the indifference to the gospel that we

find everywhere. Opposition has turned into apathy. Formerly preaching and singing attracted great crowds. The curiosity is satisfied and the novelty of preaching which formerly swelled the attendance has gone and in many places the neighboring territory has been well canvassed. So that the Christians in turn have gotten indifferent to their task of spreading the "good news," and are doing it only fitfully, or have ceased altogether.

Materialism has also entered into the church, and been the means of ensnaring many. In proportion as the love for the world increases the love and zeal for the

Kingdom of God decreases. The desire for gain has brought about for some a laxity of Sabbath observance, for which the church has taken a firm stand; for one breaking down at this point is considered a backslider as much as one who returns to gambling or drinking. The year has been one of sifting—a process not seen solely at this time, but one which has been in progress for the last 5 years or so. This sifting is not peculiar to any one section of the country but is the complaint from all parts of the work, and largely accounts for the small increase seen in the statistics, the increase of new believers being barely in excess of those who have gone out.

But there are many things to encourage and we rejoice that they out-balance discouragements. Though thousands came into the church from false hopes or ulterior motives, and thousands have turned away disappointed, yet there remain the thousands who had the eyes of their understanding enlightened and have become sincere followers. Through this period of testing they have stood firm, often in the midst of most trying circumstances, and have come out as gold tried in the fire. They are the backbone of a future more glorious and firmly established church. In reference to giving, the church is learning more of the blessing of giving. Never has ready money been scarcer and prices higher, but never have finances been in such good shape, writes one station. The principle of self-support has been maintained and more than ever extended.

Systematic benevolence has been tried and shows that it enables the churches to pay their just dues much more easily than formerly. Also a perceptible increase in missionary interest has resulted in liberal giving towards the support of both foreign and home missions.

Preaching Societies Another encouraging sign is the awakening of the church in many places, to the need of preaching the gospel.

They realize that it is a matter of life and death, and the church has taken on new life in consequence. So many churches in the south have banded themselves together into great "preaching societies." All members of churches belonging to this society report regularly, the number of people preached to, the number of scripture portions sold, and number of new believers. The definite goal given is that, 1st, each person should preach to at least one person a day, 2nd, sell at least two gospels a month, 3rd, bring in at least one unbeliever a year. These goals are high, but each year there are churches that attain to them.

The result is that thousands of portions of the Scripture have been sold, dead churches have been revived, the attendance increased by the hundreds of new believers and several new churches established. Also from the north comes the report that in certain places never has the attendance been so large. In some districts, there has been a decided forward movement, where every church has made a marked advance, one having more than doubled its membership.

Bible and Prayer This year's reports show that the attendance at both Bible class and Institute work has been larger than usual.

The work done has been of a higher order. But the greatest blessing has been the spirit of prayer manifested. For the whole term this winter in one station the men rose every morning at 5.30 for day break prayer meeting, lasting for about an hour and a half. Some always lingered after the service. Surely the Lord will bless with a great outpouring of His Spirit and revive His work.

Schools The primary schools have always been in the hands of the church. But the higher schools have been maintained by the mission, not with the idea of making education an evangelistic agency, but always with the object of primarily training leaders for the church. The leaders of the church today are those whose qualifications are principally long years of service and devotion, whether specially educated or not. But the new generation in Korea is demanding educated and Spirit filled men of large vision, able to cope with the many difficulties of present day problems.

To this end, the mission has established academies for boys and girls in its principal stations. The attendance has been in advance of previous years, and the general religious atmosphere is healthy. Only Christian teachers are employed and not more than ten per cent at most of the student body are non-Christian. The principal if not the only society found in these schools is the missionary society. The student body have their own missionary at work among the non-Christians.

Medical Work In the medical work that of Seoul station, with its magnificent Severance Medical College and hospital, and splendid equipment surpasses all the other stations. Every year this plant saves the missions hundreds of *yen*, by treating missionaries who otherwise would have to take an expensive trip to the States for help. The number of those who are coming for treatment from Japan is increasing. The hospital has a reputation of many years' standing, and from the surrounding country between thirty and forty thousand come yearly for medical aid.

The smaller hospitals also have been carrying on their work in the out-stations with increasing efficiency and results. The purpose of the hospital is the healing of men's bodies in order to heal their souls, and the hospitals have all maintained a thorough evangelistic spirit, employing only active Christians and evangelists of known ability to preach to the patients in the waiting rooms and instruct in the wards. The medical work always has been a vital factor in breaking down opposi-

tion and antipathy, and preparing the soil for the future reception of the seed. The sick can not fail to be impressed by the loving and tender care which they receive from the doctor, and nurse in His name, and many are thus converted and join the church and in some instances going back to their villages have become the center around which new groups of believers have sprung, eventually forming new churches.

But too often the new convert, after leaving the Christian influences he has been in, on returning to his old associations forgets all his good intentions, and though he may have had true faith had not sufficient strength, and so he is lost to the cause. There are thousands of such cases, and they are all susceptible, and willing to follow if some one will lead. The conservation of results is the problem before the hospitals and renewed efforts have been made this year, by informing the nearest church about those professing conversion to leave the hospital or by having a colporteur or helper visit him, or by employing a special evangelist to keep in touch with him and instruct and encourage him in his new faith, until he is well established in it.

The review of the work shows that it has been a year of testing, but also a year of encouragement and hopeful signs, for which we raise our meed of praise. We are grateful for reenforcements sent out in these times of uncertainty when other missions are retrenching.

But the closing days of the year brought an unexpected cloud to the whole mission in the heavy loss it sustained in the death of Dr. Underwood, its founder. He was a man of indefatigable energy, broad vision and love for all. He was esteemed and respected by all who knew him whether he be official of the court or coolie who carried his load. The large share he had in planting the church in this land, and his great zeal in the cause for which he laid down his life, can never be forgotten. The impress of his life and work are indelibly stamped upon the church of Christ in Chosen, his enduring monument.

III.—SOUTHERN PRESBYTERIAN MISSION

BY M. L. SWINEHART

Unique Field Among the mission fields of the world Korea is unique in several respects. It is unique geographically. As the Holy Land was a highway for larger and stronger nations than she, which used her to pass through to reach one another, or as a sort of neutral ground upon which to battle, so Korea lies between three of the great nations of the earth, Russia and China to the north and west and Japan to the south.

Modern Israel Israel, when she failed to do the will of Jehovah of hosts was delivered over to Syria or Babylonia; so Korea has been the checker board for these greater nations to play their game on. From time immemorial she has been under the influence and control of first one and then the other. She has been like Israel too—a means of communication influencing and in turn being influenced by the surrounding nations. Whether she will play a part among the mighty nations of the East commensurate with the part played by Israel among the nations that lay alongside her, only the future can show.

Bible Korea is unique again among the mission fields of the world in her affinity for the Word of God. Korea has received Christianity more rapidly than any other Oriental nation. It has not been in any mass movements such as have taken place in India, nor yet the accepting of Christianity by thousands and a falling away later as in some of the other nations, but a steady one, by the one method of gathering in those who are being saved. Perhaps in no other nation of the earth has the study of the Bible come so naturally as to the Korean people. The Korean loves education above all other things. No greater compliment can be paid a man than to say that he is learned in the wisdom of the ancients—especially the wisdom of China.

So when the foreign missionary came to Korea with something to teach he was received, at least with curiosity, everywhere. And as the study of the Book proceeded, the Korean put the maxims of Confucius alongside those of Jesus Christ, the best of the wisdom of Confucius with the Sermon on the Mount. By the side of the mystic hope of the Buddha he laid the sunshine of His day who said, "He that believeth on Me shall never die."

The Korean found in the Bible the book that his nature and traditions call for. Perhaps one reason why the Bible appeals so effectively to the Korean mind is its clear teaching about death and future existence. In no other one thing does the Korean have so live and abiding an interest as in those of his ancestors who have crossed into the land of the spirit. He does not use the word death. He has for that word as reverential a fear as the ancient Jew had for the name of Jehovah. Speaking of those who have died he merely says "They have crossed over." Therefore that Book that does not surmise or negate, as did his old teachers, but plainly speaks to him of these great subjects, meets him at the point of his greatest need and furnishes ceaseless study and joyful discovery. There is not a parallel in all the world to the Korean Bible Class. Year by year with continuously increasing numbers, earnestness and intelligence, thousands upon thousands leave home and work, pay their own way and study day after day—the only great hope of the race—God's Book.

They do not doubt it. There is no need for long discussions as to one or two Isaiahs, who wrote the Pentateuch and so on. To the Korean mind the Book is self-evidencing. It finds him at depths no other book can or will find him. It answers the great questions, "Who am I? Where did I come from? Whither do I go?" And in its study he finds constant and abiding joy. The Korean church shows every sign of rapidly becoming the true custodian of that faith which was once for all delivered to the saints. Just as the ancient Waldensians in their mountain fastnesses kept through the centuries the faith without spot, so today when doubt and questioning

are on every hand, the church in Korea stands ready to be the repository of the faith—complete and unerring—the Word of God.

**Indigenous
Resources**

Another element of great value in work among the Koreans has been that the early missionaries profited by the lessons learned on other Mission Fields, and the mistakes made in those fields were not repeated here. Perhaps the chief of these mistakes was that of more or less subsidizing the native church. The use of too much money has often been a source of weakness rather than strength. Few churches have been built in Korea with foreign money. In Stations where foreign missionaries attend and large Bible Classes are held, some help has been given, but outside that small aid they have from the beginning built their own churches and paid for them themselves. In the matter of schools, too, this has been the rule. Here it has seemed wise to help them in their efforts to raise up an educated and trained leadership. The Southern Presbyterian Mission makes a rule of giving one half of the salaries of the teachers only. The church furnishes the building—in most cases separate from the church, pays all the running expenses and the other half of the teacher's salaries.

Then in the vital matter of their leaders. They have from the first paid a good share of the support. More and more every year they take this burden from the missionaries and support them of their means. These three;—native money for erecting churches, caring for and training a native leadership and support of native Pastors and Helpers, are the bed-rock upon which an enduring church is being built. The church in Korea is strong, because from infancy it has been fed on the Word and according to the plans followed by St. Paul when he first established churches in Asia.

A Living Church The churches in the Southern Presbyterian Mission in Korea are rapidly meeting the supreme tests of a living and growing church. The end of all mission work, by foreigners, is the establishment of a church among the

native people that will be, first of all, self-supporting, then self-propagating and last of all self governing. These three things accomplished, the living seed is planted and given time will bear its fruitage, rich and full. When these three things are done the foreign missionaries' task is finished and he may, like John the Baptist, sink out of sight while the work of his hands is established over him in the lives of the people for whom he has laid down his life.

Judged by this supreme three fold test

Three Fold Test the church in Korea is a real church and is rapidly moving toward the goal of many years of labor. She has all along been a self-supporting church in a large measure. She is yearly becoming more and more so. Each year sees more and more native pastors supported by their own people and more helpers of all sorts cared for, not by foreign money, but by the hardly spared pennies and dollars of the people themselves. He whose faith is worth so little that he is not compelled from within to propagate it, has no faith worth propagating. By this acid test the Korean church is a living church. It is not beyond the truth to say that no man is received into the church in Korea who has not made effort to propagate his faith. The number of people won to Christ by the mouth of the foreigner is negligible. He stands back and directs like a skilful general, but the Koreans themselves propagate the faith.

Beginnings The Southern Presbyterian Mission in Korea was opened in 1892. The first missionaries who came out for this work are still at work in Korea. They are among the youngest in spirit and activity. The beloved Davis and Junkin sleep, but the others labor. Chunju and Kunsan Stations were opened in 1892. There were only seven missionaries all told in the two stations. Today Chunju has a foreign force of eighteen and Kunsan of fourteen. In the year 1898 Mokpo, in the extreme southern part of Korea, was opened with three missionaries. It now has a force of eleven. Kwangju, opened in 1899, now has a force of twenty. Soonchun was the last of the Southern Presbyterian Mission Stations to be opened. It was opened

with eleven foreigners in 1913, making a total of seventy four missionaries at work today.

Seven years is a fair test for any organization. If there is life it will begin to be evident. If stagnation, it will appear.

Growth

Within this period came the great awakening of the church in Korea, when she realized that there was no hope of the foreigner invoking his Government's aid to save their country to them. Many had entered the church for this cause. That chaff has now all been sifted out. Then came the time of persecution when it was unpopular to be connected with the church. The eaters of loaves and fishes went back. These have therefore been years of testing and may be fairly taken as a test of real life. In the seven years from 1908 to 1915 the number of ordained Deacons grew from none so far as known to 24. The number of ordained Elders from 14 to 50. The total number of churches from 231 to 283. The total church membership in 1908 was 4508, which in 1915 had increased to 7792. The total number of Sunday Schools, though not known was very small. Now there are 235 such organizations with an enrollment of 8502. The native contributions in 1915 were *yen* 15,889.00.

Presbytery

The final test, however, of a living church is self-government. "Lay hands hastily on no man" was said with reference to government. Self-government is the last in a natural order of development. The church in Korea is coming into that period now. The Southern Presbyterian Mission's territory (two states) forms one Presbytery in the Presbyterian Church in Korea. The Korean church is composed of the Presbyteries from the Missions of the Australian church, the Canadian Church, and the Northern and Southern Presbyterian. In 1915 for the first time both Presbytery and General Assembly elected Moderator and Stated Clerk from among the native brethren. The work was done with an order and despatch worthy the best traditions of Presbyterians. Then the number of churches having their own sessions and pastors is yearly increasing.

**Comity and
Co-operation**

Of the nations that were a hundred years ago called heathen, Korea shows every evidence of being the first to establish into its life the church of Christ. She has blazed the way, both for the churches among heathen, and too, among the so-called Christian nations, for comity and co-operation. These two are as near complete in Korea as would appear possible anywhere in the world. There is no overlapping of territory. There is co-operation on all hands. She stands today in this matter the glory and despair of the church in all lands. The glory, because co-operation between Christian bodies on a large scale has been carried out in a practical way for many years. The despair, because both at home and on most other fields the same looks to be far in the future. "A little child shall lead them."

**Final Develop-
ment**

She is showing the way to enduring peace by practising in her Christian life a comity and a co-operation worthy of all emulation. Those who labor in Korea see her entering her third and final course of development. They wait and work with no uncertain aims. For the completion of self-support and self-propagation and self-government they are working and watching as those who must give account. They entered a Hermit nation, shut away from the races of men. They labored, many of them where not but once in a year did they come out to meet their few co-laborers. Here and there from one corner of the land to the other the fires have been lit. They are burning today. Quietly and unseen, but burning. As a keen, farsighted captain of industry wrote a few days ago, "The work you are doing will stand long after our little business shall have vanished like a footprint in sand—when the curtain rises on the next act the lonesome missionary will be the ruler of a kingdom."

As an investment for life or treasure Korea presents today an opportunity unparalleled.

There was earnest consideration in the last meeting of the Presbytery covered by the S.P. Mission, of dividing

the Presbytery into two. The step was not taken, but will doubtless be done in a few years.

In the General Assembly and in all matters of self-government the Korean Elders, both ruling and teaching ones, are taking a more and more prominent part. Not suddenly or with violence or desire for prominence but surely and steadily the native church in Korea is meeting the supreme test of a living church self-government.

KOREA

PART II

MEDICAL WORK

CHAPTER I

SURVEY OF MEDICAL WORK IN KOREA

By O. R. AVISON

Loving Service The Missions working in Korea are awakening to the value of medical work not only as a christianizing agency but as an exponent of Christianity. They are beginning to realize that it not only appeals to the non-Christian communities as an evidence of the real spirit of love in the Christian Church of which Christ was the great Exemplar but that it is educating the Christian communities in a practical method of following Christ in loving service. It is scarcely possible to think of an individual Christian or of a community of Christians taking no thought for the sufferings of their neighbors, so that a practical way of helping to relieve the suffering is most desirable and this opportunity is given by these institutions.

Statistics The number and location of medical plants (large and small) established in Korea so far by the various Missions can be seen in the following table :

Location	Mission	Kind of Work.	Doctors For. Kor.	Nurses For. Kor.	Patients Disp. Hosp.	Remarks
Fusan.....	Amer. Pre. North	1 Disp. 1 Hosp.	— 1	— 1	—	Has been closed several years because territory was turned over to another Mission which discontinued the medical work. It was recently reopened as a private hospital by a Korean physician graduated at the Severance Union Medical College.
		1 Leper Asylum				Under the supervision of Rev. J. N. McKenzie of Austral. Pres. Mission.
Taiku.....	Amer. Pre. North	1 Disp. 1 Hosp. 1 Leper Asylum	1 1	1 2	1713 319	
Chinju	Austral. Pres.	1 Disp. 1 Hosp.	1 1	1 —	—	
Tong Yung	Austral. Pres.	1 Disp.	1 —	—	4287	
Soon Chun	Amer. Pre. South	1 Disp.	1 —	1 —	—	Physician has returned to America ill, so Soon Chun and Kwangju share the oversight of one physician.
Mokpo	Amer. Pre. South	1 Disp. 1 Hosp.	1 1	1 —	—	

Kwangju	Amer. Pre. South	1 Disp. 1 Hosp. 1 Leper Asylum	1	1	1	1	12668	777	See remarks on Soon Chun 180 patients in Leper Asylum.
Chunju	Amer. Pre. South	1 Disp. 1 Hosp.	1	—	1	—	8400	—	
Kusan	Amer. Pre. South	1 Disp. 1 Hosp.	1	—	1	—	17467	—	
Andong	Amer. Pre. North	1 Disp. 1 Hosp.	1	—	—	1	4123	85	The physician was sick with typhoid fever 3 months the past summer and is again laid aside with cardiac disease, and hospital is closed.
Chung Chu	Amer. Pre. North	1 Disp. 1 Hosp.	1	—	—	1	3580	105	
Chin Chun	Eng. Epis.	1 Disp. 1 Hosp.	1	—	—	1	9422	121	
Seoul	A. P. N. A. P. S. A. M. N. A. M. S. Can. Pres. Austral. Pres. Amer.	1 Disp. 1 Hosp. 1 Med. Coll. 1 1 —	5 1 1 1 1 —	— 1 — — — —	2 — — 1 — 1	— — — — — —	— — — — — —	— — — — — —	A Union Institution known as the Severance Union Medical College, Hospital and Nurses' Training School, or for short, Severance. For further information see farther down.

Location	Mission	Kind of Work.	Doctors		Nurses		Patients		Remarks
			For.	Kor.	For.	Kor.	Disp.	Hosp.	
	Meth. N.	1 Disp.	1	—	1	113	9472	368	Hospital for women only.
	W. F. M. S.	1 Hosp.	—	—	—	—	—	—	
Chemulpo	Eng. Epis.	1 Disp. 1 Hosp.	1	—	1	—	—	—	1 Foreign Dispenser. The doctor and nurse have gone to England on furlough and the hospital is closed.
Songdo	A. M. S.	2 Disp. 1 Hosp.	1	2	2	—	7100	399	
Haiju	A. M. N.	1 Disp. 1 Hosp.	1	—	1	—	12000	200	
Chairyung	A. P. N.	1 Disp. 1 Hosp.	1	—	—	—	19824	158	
Pyeng Yang	A. P. N. A. M. N. A. M. W. F. M. S.	1 Disp. 1 Hosp. 1 Disp. 1 Hosp.	1 2	1 —	— —	1 2	— 5682	— 216	A Union is being consummated between the N. Pres. and N. Meth. Missions and another American doctor is expected soon and probably a foreign nurse.
Yeng Byen	A. M. N.	1 Disp. 1 Hosp.	—	—	—	—	—	—	This hospital has been closed some time for lack of a doctor.
Syen Chun	A. P. N.	1 Disp. 1 Hosp.	—	1	1	—	24671	417	

Kangkei	A. P. N.	1	1	1	1	—	—	—
		1 Disp.						
		1 Hosp.						
Kando	Can. Pres.	1	1	—	—	7700	200	—
		1 Disp.						
Songchin	Can. Pres.	1	1	1	—	—	—	—
		1 Disp.						
		1 Hosp.						
Hamheung	Can. Pres.	1	1	1	—	—	—	—
		1 Disp.						
		1 Hosp.						
Gensan	Can. Pres.	2	2	—	3	17033	265	A Union hospital participated in by Canadian Pres. and Amer. Meth. S. Missions.
	A. M. S.	1 Disp.						
		1 Hosp.						
Choon Chun	A. M. S.	1	1	—	—	5492	—	—
		1 Disp.						
		1 Hosp.						
Wonju	A. M. N.	1	—	1	—	3005	119	—
		1 Disp.						
		1 Hosp.						
Kongju	A. M. N.	—	—	—	—	—	—	Closed for some years because of lack of doctors. Is to be reopened, it is expected.
		1 Disp.						
Soonan	Seventh Day Adventists	1	1	—	—	—	—	—
		1 Disp.						
		1 Hosp.						

**Severance Union
Institution**

It is to be noted that six of the Missions working in Korea have united in the establishment of a Medical School in Seoul, known as the Severance Union Medical College, Hospital and Nurses' Training School. This Institution is up to date in its buildings and equipment and has already a staff larger than was at one time thought possible for a Mission plant, although further growth in this direction is fully expected.

It is not only carrying on teaching in Medicine, Nursing, Dentistry and Pharmacy but also has already done commendable work in various lines of research, for which department special funds have been recently donated by Mr. J. L. Severance and his sister, Mrs. D. P. Allen of Cleveland, Ohio. The scope of this department is set forth in the following letter which has recently emanated from the Executive Committee which directs this part of the work :

"We hope to do a quality of work that will commend itself to critics and yet will be primarily in the interest of the people in the Orient to whom we have come with a message of helpfulness. Great as this desire is, the method must be of necessity somewhat different from that pursued in similar departments elsewhere.

"A recent Cleveland visitor with whom I was talking remarked that we could not hope to compete with other research departments in the homeland because of the heavy endowment and the number of specialists that were at their disposal. My answer was that there was no necessity for this competition and that this extended to other research bodies as well as to individuals and races. An instance was then cited in which we are now supplying the University of Chicago with material for the examination of one phase of tuberculosis that is absolutely unobtainable by them and there will doubtless be other opportunities for similar cooperation.

**Fundamental
Problems**

"Limited men and means will prevent us from pushing far beyond the horizon of present knowledge and spending years on problems that at most would be

brought to the attention of only a few specialists in that particular field. This is well enough in itself and for certain individuals, but we are not called upon as missionaries to compete with these people in the discovery of something new. The medical conditions in Korea have never been examined at all critically by any one and hence the fundamental problems are as yet untouched. The physiological standards that are used as the basis by which to judge the pathological have never been worked out here. There is reason to believe that in many respects these differ materially from the American or Continental figures which we must teach our students until we can substitute for them the Korean and Japanese standards. The difference in the diet, nervous make up, customs, diseases, etc. are of undoubted importance in the altering of these bases of comparison. The common diseases here have never been touched, except in so far as the observations and experiments made elsewhere apply locally, and even then we are sometimes at a loss to know how far they can be safely applied. This brings us to the inevitable conclusion that the first problems to be attacked must be the fundamental ones which have been fairly well worked over so far as they apply to other nationalities and with constant attention to differences, no matter how small, that would throw light upon any phase of the subject as yet unsettled. Surely several years will be devoted to this digging and refining of the placer gold before any real digging is contemplated. Work of this sort will really attract more attention from more people than would be the case if we paid strict attention to minor problems that are absolutely new. The value of the broader investigation is of course much greater to the people and the native doctors who will be treating them and who are now under our leadership.

“This of course does not mean that we will not be ever on the alert for new facts in diagnosis and treatment of disease and especially for the undetermined causes of diseases peculiar to the Orient.”

Pharmacy The Pharmacy is not only dispensing the prescriptions of the physicians but is manufacturing pharmaceuticals for its own use and supplying nearly all the other Medical Missionary Institutions with whatever they need in this line.

A Doctor of Pharmacy is to join the staff this spring and no doubt this department will become a much more effective helper of all the medical plants of the country, saving them from the necessity of keeping large stocks on hand and guaranteeing them drugs that are up to standard.

Bacteriology The Department of Bacteriology has recently been provided with a thoroughly qualified head and we are able to prepare nearly all the vaccines which have become so essential a part of medical practice. These we can also supply to the other Mission hospitals and so assure to them a constant stock of fresh products. This department can also make all necessary diagnostic tests which recent developments in bacteriology have made a necessary part of the routine of diagnosis.

Pathology The Pathological Department, working in conjunction with this, places us in a position favorable to the doing of accurate work—a position to which we have been long aspiring, not only for the sake of the work of this hospital but for the help it may give to all, and the training in scientific methods we may give our students.

The new Biochemical Laboratory which supports and rounds out the work of the other departments will greatly aid the proper solution of many as yet unsolved problems.

Government Standards This school is now in process of being converted into a Special School (Semmon Gakko) under the new Educational Ordinance of the Government General, so that it will be in line with all government standards and future developments.

The statistics are as follows: Previously graduated

physicians 53, Nurses 13, Pharmacists 1, to be graduated this year, Physicians 8, Nurses 4.

Number of students in coming school year: Senior Class 13, Junior Class 15, Sophomore Class 14, Freshman Class 20 or 25, Total 62. Pupil Nurses 30, Dental Dept. 2, Pharmaceutical Dept. 13, Pathological and Bacteriological special students 4.

Total number under instruction 111.

The aim of the institution is to turn out an average of 20 physicians and 10 nurses per year—all Christian and all ready and anxious to work for Christ by helping those who are suffering.

The aim and the outlook of medical missions in Korea can be gathered by a reading of the following extracts from letters and reports of those doing the work:—

New Situation Dr. Avison's statement.—“The general medical situation in Chosen is very different from what it formerly was. In the first years of work in Korea it was needed to win a way to a sympathetic hearing for the gospel, and the absolute absence of anything like hospitals or dispensaries or surgeons made the poorest of our medical plants seem like great benevolent institutions and the simplest of our surgical work appear miraculous; but those days have passed to a large extent. The people have grown accustomed to the marvellous, the government has installed hospitals better than ours, with larger staffs of doctors and nurses and with more modern equipment for diagnosis and treatment, and the wonder of it has largely disappeared.

“It is time now to carefully reconsider the whole question of medical mission work in Korea and decide rationally as to what the Missions should attempt to do and the reasons for doing it, for it must be now understood that whatever is undertaken must be carried through in a thorough way and no more should be planned for than can be maintained at a satisfactory degree of excellence.

Proper Staff “In the opinion of all the doctors of all the Missions the feeling is strong that every medical plant must have at least

two foreign physicians on its staff and at least one foreign nurse, besides the native helpers of whom at least one doctor and one nurse should be well trained graduates. Then the equipment must be sufficient to enable modern methods of diagnosis to be used and the most advanced means of treatment followed. This opinion is now shared by a large majority of the other missionaries also.

"This will mean a large increase in the number of medical workers (both doctors and nurses) increased expenditure for buildings and equipment, and an enlarged annual budget, although it is practically certain that a good deal of this increased budget can be met out of local receipts after the improved methods have had time to become known and appreciated.

**Why Medical
Missions ?**

"One may reasonably ask why the Missions should expend the time and money required to do this medical work when the government is already doing so much. The answer is that the church of Christ must follow Christ's teaching and example and exemplify His spirit if it is to build up real followers of Christ; that wherever the Church of Christ exists it must care for the sick and the needy, and this is the most easily understood and most valuable philanthropy in which Missions can engage. Is the care of the sick to be left entirely to the government? Shall the followers of the Christ stand on one side and do nothing for the suffering that exists all around them? Christians must have some form of exercise in loving ministrations if they are themselves to be saved from selfishness and hardness. This demand is imperative and medical Missions constitute the answer to it. And further, a Mission with successful medical work lovingly carried on will make a stronger appeal to the non-Christian communities than will one of preaching only.

**Training
Native Doctors**

"All the above constitute a reason for medical work in the Stations; but the medical work we foreigners can do in the Stations is but temporary and can last only as long as we keep up supplying foreign doctors to

man those plants, and it cannot be more extensive than can be covered by that small force in those few places. A much more far reaching and permanent work can be done by training a corps of native physicians who may do for the whole Christian Church in Korea what our few station plants are doing for their localities, while at the same time we shall be making it possible for the Church to get a permanent supply of Christian physicians if we not only train a large body of such physicians but in addition train competent teachers and research workers out of the best of the graduates.

"For those reasons it may be easily seen that, while our hospitals in the stations are very desirable for the present and will be for many years to come and it should be our policy to set them up and maintain them at a high standard, it is still more important that all the Missions join forces in providing a completely equipped medical school for the accomplishment of the greater task and of providing for the permanency of the work. In time we shall turn over the station plants to our Korean graduates, though it is far too early yet for that; but even after that has been done the medical school must be maintained still longer, yet with the recognition of the fact that it too must ultimately be relinquished to the men who we trust will make worthy successors to ourselves."

Growth Dr. Stewart's report: "The progress of our hospital work is very encouraging.

We have worked for two years with a hard pull up stream, on account of the unsettled problems of our work. Yet have we gained 158 inpatients over last year, 368 in all, with an income of 1,388.48 *yen* almost double our last year's income from patients."

"At the dispensary we did more free work this year than last, the receipts of 837.32 *yen* coming almost wholly from our gynecological patients. Dispensary was held 256 days, with an average of 37 patients a day.

"Because of lack of time we have made fewer outcalls than formerly. If the doctor had a flying machine or an automobile we could do more, but we can not take the

time to go long distances by slow travel so only 72 outcalls were made.

"The hospital Bible woman reports visiting 209 homes of hospital patients. As a result of these visits 43 persons decided to believe, 19 have come into the church. Many others also, who were not patients, but connected with the families of patients, have decided to believe. Mabel, the dispensary Bible woman, in her follow up work, made 358 calls. There have been enrolled 27 new members in the church, as a direct result of her efforts."

Dispensary Work Dr. Taylor's report: "Dispensary work and outside visitation I have found to be a success in our district in reaching non-Christians. Some of our adherents

have been brought in through these efforts. I am appointing a trained nurse to attend patients in their homes and at the same time to deal with them spiritually.

"A Gospel address is given each day in the waiting room before treatment is started. This kind of work has certainly broken down great opposition and I am able to enter homes that would be otherwise barred against the gospel."

Work Not Finished Dr. Laws' Report: "We have been told that the day of Mission Medical work in Korea is over. I don't believe it. At least not in this province.

"I find that there is less prejudice against the attendance of a western medical man in the case of difficult confinements than was the case in the old days. Unfortunately they only send for them when the case has been in labor some days."

"In these hard times we hear of medical work being cut down. There was never a greater mistake. The medical missionary is able to give practical object lessons of Christian love, and so he gets at the understandings of those he works amongst. He also destroys the power of the charlatan and belief in the power of malignant spirits to cause disease.

"Since the initiation of compulsory vaccination I have not seen a case of small pox.

"I have tried by personal dealings with sick folk, (for all cases are personally seen by myself and not left to Korean subordinates) to carry out the methods of the greatest of medical missionaries, the Lord Jesus Christ himself."

Dr. Anderson of Wonju reports:

Prejudice Gone

"Recently a man came to the hospital for operation on diseased bone in the leg. He had been very hostile to Christianity and had persistently refused to listen to the exhortation of a relative to become a Christian, but his prejudice was broken when he had been with us a day or two and received Christian care and treatment, and he was willing to read the book of Proverbs at our request. This interested him very much and he asked for more. Now he is reading the Bible nearly all day long and says that he and his household are going to be Christians. In this way we help to spread the gospel to the village where the man lives. Furthermore, he will help us. He will not only tell the gospel story, but he will tell his friends and prove by his own experience that an anæsthetic will not shorten one's life to two or three years, as many ignorant ones believe, neither does anæsthetic mean that one is put to death for a time and brought back to life again, another superstitious belief that is current among the people. He will thus encourage his friends to come for treatment and by increasing our clinic will increase our influence. So, one might say that our future depends largely on the enlightening influence of the gospel on the people."

Dr. Mansfield's report: "BEFORE—

Before and After

a huddled mass of rags and filth and running sores, neglected by the family to whom he had become an unbearable burden, passing joyless days and nights of anguish in a filthy mud hut, utterly wretched and helpless; AFTER—a clean patient in a clean bed in our men's ward, with clean clothes, cleansed wounds, pain relieved, enjoying good food, sleeping at night and spending the days in singing the hymns; such is the contrast that Union Christian Hospital has brought about in the life of Pak Chaegyungi who, though a

hopeless cripple, is happy and fairly free from pain, probably the first time since the dreadful white plague struck him down. Again, Mr. Kim, the head of a family of five, was carried to our hospital, suffering from a liver abscess which had brought him almost to death's door. An operation turned the scale and started him on a convalescence which, though slow, finally ended in his complete recovery. His wife stood by him in these trying days of convalescence with a patience and untiring devotion, especially beautiful to see in this land of loveless marriages. Now the whole family of five are regular attendants at church and are constantly advertising our hospital for us. A little mother came in her day of trial, who but for the operation that we hastily performed, would have fallen a victim to the grim reaper. Now she carries a fine black-eyed boy on her back as she goes to church. She had been a Christian and a church attendant in Seoul but had slipped away from her allegiance, now she wants our "hospital baby" to learn to know and to love the Christ, to whom she had once more given herself.

"In a city such as Wonsan, of only
Outclinics 30,000 inhabitants, the limits of growth
of medical work are very soon reached.

We can never hope, locally at least, to treat the thousands that attend the clinics in China. But the country about our city is filled with small villages, to many of which the news of the establishment of a Christian Hospital has not yet penetrated. With a view of reaching the sick in these villages, we have established outclinics at four points along the railroad, which are each visited once every week by a Korean physician and his assistant. Members of churches in these villages have welcomed the doctors into their homes, giving their best rooms for the doctor's use in his clinics. They themselves help him in his clinical work but are especially active in preaching to the people who gather for treatment. These clinics have been very effective as an advertising agency for our main hospital. In them, too we have treated on an average over one hundred patients per week.

Baby Show

"A hundred babies decked in all the colors of the rainbow, escorted and waited on adoringly by a hundred proud mothers,—of course the show was a howling success. The babies were weighed, examined by the doctors, graded and tagged, and a record kept for each. The mother's methods of caring for them were carefully gone into and approved or amendments suggested. Since then an attempt has been made to follow up this work by monthly visits to the homes of the children. One of the foreign ladies accompanied by a hospital nurse and a Bible woman has been doing this work. We soon found that there are big possibilities in the development of this line of work, for interest in the babies will unlock many doors that would otherwise be barred to us. Under the direction of a settlement nurse, the unhygienic conditions in many homes could be corrected. Many of the Koreans are anxious to learn the new ideas and are ready to adopt them in so far as they can. So the annual baby show with follow up work has come to remain as a very important department of our hospital activities."

Lepers

Dr. Wilson's report: "It's a joy to have the privilege of helping the poor and it has been a special privilege to be able to do something for the 180 lepers in our leper homes, especially as we have seen such great improvement in their physical condition. Miss Martin of Mokpo furnished the money for a new home in which we have 40 male lepers.

"Dr. Heiser of the Rockefeller foundation, who by the way has a big place in his heart for the lepers, visited our plant recently and he remarked that with the exception of that at Manila we are getting the best results he has seen.

"We have 24 cases that have entirely healed with the exception of a few anaesthetic spots and Dr. Heiser says these will disappear after another year's treatment.

"Our lepers give their own treatment with the hypodermic needle and there is rarely an abscess or any trouble. The medicine is given once a week by a deep injection into the muscles. Of course in many cases no

improvement is seen but a great many of the early cases improve very rapidly, their ulcers disappear, eye brows return and the distressing dead sensation of the skin regains its vigor.

Spiritual Side "The spiritual side of the work with the lepers is the brightest, for mostly all our lepers are Christians. We very often hear this remark. "My disease is a blessing to me for on account of it I came into this home and became a Christian." Seventy-six in the home have been baptized and this summer an elder and two deacons were elected and they now have their own organized church. Dr. Clark of Seoul remarked that "These lepers are remarkable Bible students" and some of their answers were a great surprise to him.

Field Day "The last field day was a great treat to all the lepers. About 75 took part in the events and the rest formed the audience, judges and managers. It was indeed a good show to see these cripples entering with all their might into the great variety of races and contests. Many shed tears on losing an event. A large box of supplies such as pencils, safety pins, bandana handkerchiefs, dolls and such had just arrived, having been sent by various friends and societies from the homeland and with these we gave out over 400 prizes."

"When I started my work here 9 years ago I picked up a little 15 year old boy from the village and put him to pressing ulcers. He did his work well and was anxious to learn, went to school in the afternoons and at night and continued to improve. Four years ago we sent him to the Severance Union Medical School and this spring he graduated with first honors in his class in medicine and is now with us in the hospital. He is a dandy boy and a great joy and help to me here in the hospital. He surprises me almost every day with some of the diagnoses he makes. He is an earnest Christian and preaches often at the church as well as doing quiet personal work with the patients at the hospital. It is certainly a joy to see the Koreans now doing medical

work for their own people in the proper way instead of using the horrible old heathen methods which cause far more injurious results than the good they do. We have some very good nurses and I can go off for a stay and leave the entire work in their care without any anxiety."

Restored

Dr. Tipton's report: "At another place the leader of the church and several members had become discouraged and quit believing. A relative was taken suddenly ill and after using Korean medicine, needles, etc. they brought her to the hospital. She returned home well and the church was restored again through this influence."

Evangelists

Dr. Whiting's report: "The new feature of the work has been along the line of training evangelists. I have had three men under training this fall and expect to keep on in this work. The plan is to get some earnest Christians in from a country church and keep them two or three months in the dispensary and hospital where they have a fine chance to get experience in soul winning. Then they are sent out to follow up those who have said they would believe. In this way Sin Chyun, An Ak and Chai Ryung counties have been partially gone over and I hope this spring to have them visit every village where patients have come to the hospital. New believers; men 291, women 159.

"The municipal hospital is running in full blast but it does not seem to make any difference to my work. There are trained physicians at all the country seats and in some, two or three. There have been four Japanese physicians here but now there is only the one who is in charge of the municipal hospital.

"My work is something like it was in the city of Chicago where I ran a dispensary within a few blocks of one of the largest hospitals in that city, but that did not make any difference for I had all I could do. Have faith to believe that the work here will go on and there will be a place for this kind of work as long as we are permitted to live in Korea."

More Consecrated Men Dr. Robertson's report:—"What is the chief need? Is it money? Well, money helps with most things, but if we were turned loose with no limits on our money, of course no mistakes would be made by you older men but some of us would build some things that we think now are essential, and within a year or so tear them down. Yes, money would help, but the biggest need as I see it, is the need for men that are willing to die daily for the cause of Christ in the medical work. I have found that there are many things that come in our work, which requires sacrifice to the job. To merely come to Korea and let the job drift is not sufficient. I do not mean to say that we haven't enough, and some on the field have an inclination to rest on their oars and let the boat float. One resides in Chunju, and it takes prayer to keep from taking the course of least resistance, in many lines. But after all aren't we here to overcome the difficult, and to teach men to do so. Let us pray daily for more consecration, and also for more volunteers."

Benefits of Hospital Dr. Fletcher's report:—"It is impossible to state all the benefits that come from a well managed hospital to the Mission work in general. The fruits of the hospital are reaped in every department of the work. The schools receive untold benefit in the prevention of the spread of contagious diseases among the students and the prompt treatment of other ills, thus allowing them to be in constant attendance at their studies. The church as an organization also profits in having the health of its leaders properly protected and that of its members cared for. The hospital, however, is an evangelistic agency constantly producing results that cannot be estimated. Its influence constantly radiates out in all directions penetrating into the most remote and difficult parts of the territory. Just as Medical Missions is often the opening wedge in introducing the gospel into a country, so it frequently opens the doors of distant country villages. For example, a patient by the name of Son Sung Soo came to our hospital. He was treated and cured. He became a Christian, went to

his heathen village and by living and preaching the gospel was the means of converting 15 others. Another instance of the evangelistic influence of medical work can be seen in a little church three miles in the country. When we made our first visits there to treat the sick there was not a Christian in the village. Now there is a small congregation and a Sunday School of one hundred.

"Not only are we able to report very encouraging results from our work up to this time but the future is very promising, even more so than the past, provided our institutions are sufficiently well constructed, equipped, manned and supported to enable us, with a fair degree of success, to maintain the same standards of cleanliness and sanitation, and accomplish the same results as are obtained in well managed hospitals at home. The reason our work is if anything more promising than ever before is that the people are coming to appreciate modern medicine and methods and the old fashioned so-called doctor with his crude herbs and rusty lance will soon become a thing of the past."

Dr. Norton's report:—"As to the

General Effects general effect on Mission work, it is hard to make definite statements. The most encouraging thing to me was the fact that the brethren from Kongju made one of their strongest pleas for doctor and hospital in their station on the ground of their indispensability to the evangelistic work. At the meeting we recently had in Seoul, I heard more favourable comment on medical work from the workers in other lines than I had heard in many a day before. I think this perhaps speaks something for the general effect on Mission work. It seems to be pretty generally admitted that medical work is a legitimate activity of the church and as such is also a great asset."

Women's Work Dr. Hall reports concerning medical work for women by women: "For general effect (on general Mission work), future prospects, chief needs, etc. I refer you to the article on the work prepared by myself in THE CHRISTIAN MOVEMENT for 1915, I think it was. Since then

things have not advanced as they should with us, on account of that hasty movement that originated on the field some three years ago to close our woman's medical work. Our Board ladies have been slow in investigating this movement, and during that time have not appropriated for advances, which of course has been rather *suicidal*. But things are looking up again now, and no doubt we shall soon be *allowed a normal growth again*.

"The three young women students continue to pursue their medical studies at the Government School, and others are seeking admission there this year. I was pleased to find five Korean young women among the students in the Tokyo Woman's Medical School, when I visited it last summer, and I know of three more wishing to enter there this spring. The needs of the work demand many more Christian young women to be qualifying themselves as physicians.

The greatest needs of the work are (1) More women physicians, (2) More medical scholarships for Korean women."

FORMOSA

PART I **MISSIONS**

CHAPTER I

NORTH FORMOSA MISSION CANADIAN PRESBYTERIAN CHURCH

BY DUNCAN MCLEOD

During 1916 all our missionaries, with the exception of one lady evangelist who returned to Canada in early summer, were present on the field. Consequently few years have been more encouraging, especially in aggressive evangelistic work.

• Missionary Conference

In the month of February a Union Conference, consisting of all the members of the South and North Missions met in Taihoku. Three full days were spent in profitable discussions about the present condition and needs of our work, as well as a survey of our future programme. Space does not permit to refer to the important phases of the work discussed in conference. One far-reaching result was the decision to avail ourselves of the opportunity of preaching the Gospel to the visitors at the coming exhibition in the city of Taihoku.

Exhibition Month

In conjunction with Presbyteries, preparations were made to build preaching tents in the neighbourhood of the Exhibition grounds. A choice spot was granted us, free of cost, by a leading Japanese official. On this plot of ground four tents were built. We erected three, one for women, one for an emergency hospital, with a book-stall attached, and a large tent for men. The fourth was erected by the Buddhists, who found the task of securing sufficient speakers a rather uncomfortable one. In every thing they tried to imitate Christian methods. They preached only in the evenings, while the other three tents carried on their work all day,

sometimes till almost midnight. An average of about a thousand people heard the gospel every day. In the five weeks of meetings probably over forty thousand people heard the gospel message, the great majority of whom heard for the first time. Over sixty thousand tracts were distributed, and some were sold. Thus the seed was sown broadcast into every corner of the island. Definite results have already been realised, and no doubt it will bring forth fruit in the years to come.

In the early spring Presbytery under-
Special Evangelistic took to bear the expenses of a series of
Meetings meetings in ten of the most important centres in North Formosa. Several congregations held similar meeting at their own expense. Thousands have heard through these special means, who would never have heard through the ordinary means of grace, and on this account aggressive evangelism has come as a permanent factor in the future life of the Church. In one centre where in former years a deep prejudice existed, the leading men of the place gave permission to hold a week of meetings in the best patronized and the largest temple in the town. A week after these meetings were over, the leading men in the heathen community asked to have the services repeated, the town-elder offering to give 30.00 *yen* to help with the expenses.

In the spring a new Girl's High School
Educational building was completed and formally opened. Several of the leading officials took part in the opening exercises. There were about 70 students in attendance. There were fourteen women in the Women's Bible School. Some of the lady missionaries held classes for Christian women in the out-stations.

The Middle School is doing good work and is giving promise of becoming a very important factor in the winning of the students for the service of the Church in the years to come. There were about 70 students in attendance. Steps are being already taken to begin planning for the erection of a new Middle School, which will ultimately accommodate about 200 students.

Steps also have been taken to begin the erection of the New Theological College. It is hoped that it will be completed by the end of 1917.

Medical The MacKay Memorial Hospital has had another busy year. Thousands of people have been cared for both physically and spiritually. There are good prospects of opening a new medical centre in the city of Giran on the East Coast next spring. The hope is entertained that a great impetus will be given to the evangelistic side of the work by the opening of a medical department there.

Y.M.C.A. This department of Christian work has been established in the city of Taihoku, the capital of Formosa. Mr. K. W. Dowie one of our missionaries has been appointed as honorary secretary of the Association. The policy adopted is to attempt to amalgamate the two races in one association. It is earnestly hoped that this very delicate task will be a success, and that the influence of a truly Christian atmosphere will break down the barrier of race prejudice which inevitably exists in all such acquired territories. There are a good many Christian officials interested in this new undertaking on the part of the Y.M.C.A. organization. The Canadian Presbyterian Church is responsible for the salary of the Honorary Secretary. He has already acquired a working knowledge of the Japanese and Chinese languages, which accomplishment is indispensable for his future task.

Formosan Students in Japan It is important that our fellow-missionaries in Japan should know that there are a great many students from Formosa in Japan. Our North Formosa Mission Council have sent several students to Kyoto and Tokyo to prosecute their studies with a view to their future help in educational work. The Formosan young men, both Christian and non Christian are open to severe temptations in a strange land. A Union Conference of North and South Formosa missionaries have petitioned the Presbytery of the Church of Christ in Japan, assembled last October in Tokyo, to consider what steps

could be taken to meet the moral and spiritual needs of these young students. In the meantime we are looking out for a man specially qualified for this very important work. There may be some missionaries who have not thought of this matter till brought to their notice in this Report.

The Church Year in North Formosa
 Statistics evidently does not correspond with that in Japan. On this account we cannot give the statistics for 1916. In 1915 the total contributions of the native Church amounted to 21,995.40 *yen* but 9,000.00 *yen* of this amount was contributed by Mr. Li Chun Seng, one of our wealthy elders at Taihoku. There are about 1400 pupils in Sunday Schools, including the teachers. The number of members in good standing is about 2000, with as many more adherents. There are several self-supporting congregations, six of which have settled pastors.

We wish at the close to express our sense of gratitude for the several visits paid to Formosa in 1916 by some of our noted Japanese and foreign ministers and educationists. It might be worth considering how to establish a more practical fraternity between the Christians in Formosa and Japan. The sense of separation from the brethren on the mainland of Japan and China is a very keen one, especially on the part of the missionaries.

Another sense of gratitude is a merited one. The officials of the Formosan Government in their several ranks and callings have manifested their sympathies with our work on behalf of the people of Formosa. In fact they in their official capacity have passed some most important measures for the benefit of the Presbyterian Church of North Formosa. There is full liberty for carrying on any kind of Christian work for the uplift of the people. Furthermore there is much sympathy on the part of the public press for our special services. We hope that in the near future Newspaper Evangelism may become a new phase of gospel propagation. Brethren pray for us.

CHAPTER II

SOUTH FORMOSA MISSION ENGLISH PRESBYTERIAN CHURCH

BY THOMAS BARCLAY

The statistics for the year are as follows :—

COMMUNICANTS ON THE ROLL AT 31ST OCT. 1915 4303

Additions :—

Adults baptised.....	389
Baptised in infancy, received to Communion.	65
Restored from suspension	6
Come from elsewhere	80

Total Additions 540

Deductions :—

Deaths.....	151
Suspensions.....	32
Gone elsewhere.....	91

Total Deductions 274

Net increase in number of Communicants 266

COMMUNICANTS ON THE ROLL AT 31ST OCT. 1916 4569

Members under Suspension 246

Children on Roll at 31st Oct. 1915 4313

Baptised during year 380

Total Baptised children..... 4580

TOTAL CHURCH MEMBERSHIP AT 31ST OCT. 1916 9395

Native Ministers, 5 ; Elders, 156 ; Deacons, 189.

Foreign Missionaries : Men, 9, Women, 7.

Native Church Givings during 1915, \$2,0352.33.

The figures we consider fairly encouraging. The net increase is the largest we have had for many years. An especially gratifying feature is the number of those baptised in infancy and now received to Communion, probably the largest in the history of the Mission.

The Rev. D. P. Jones arrived in December to take the place of Mr. Moncrieff who resigned last year. A little later Miss S. Macintosh arrived as an addition to the staff.

The most outstanding incident in the history of the year was the opening of the new Middle School buildings. This school has been carried on under varying circumstances for nearly 30 years. The unsuitableness of the old buildings had long been felt. With the help of the Formosan Christians a handsome and very suitable new set of buildings has been erected on a fine site of 12 or 13 (English) acres just outside the East gate of Tainan. Our wish is to raise the standard to the level of a Japanese Middle School, so far as that is possible on the basis of the somewhat imperfect Government Elementary School education. This will to some extent obviate the necessity of boys going to Japan for their education; the costs will be less than half, and there will be other advantages. The new buildings cost 43,000 *yen*, of which nearly half was contributed by the Formosan Christians.

In this connection we were glad to welcome back to Formosa Mr. Lim Bo Seng, the first Formosan graduate of the Imperial University, Tokyo. His assistance will be valuable in working up the school. His father is a Chinese graduate, now a highly esteemed minister of our church.

The evangelistic work still continues to be a very hopeful feature. Our Presbytery gave instructions that such meetings should be held at each station at least once a year; at the larger stations they are held more frequently. The general good feeling towards Christianity shown throughout the Island is doubtless partly due to these meetings.

The growing attention shown to Sabbath School work is also gratifying. No doubt the teaching given at many of the classes leaves a good deal to be desired, but there can be no doubt but that much good is being done.

Mr. Inwood's Visit In November we had a visit from the Rev. Charles Inwood, who held a convention for four days, the first of the kind in the 50 years of our Mission history. Most of our ministers, preachers and students were present, along with a number of others from the city and the country. There was an attendance of 400 500 at each meeting morning and afternoon. Though there were no outward manifestations there was a profound impression made, leading to much self examination and renewed consecration, the fruit of which we hope to see in the coming years.

Romanized New Testament The new translation of the New Testament into Romanized vernacular was issued during the year. The first consignment arrived in the end of May: already more than 1700 copies have been sold.

Attendance One feature of our work in which it seems to differ from the work in Japan proper is the ratio of church attendance to membership. We have a membership of over 4500 and an attendance at our 100 stations (including children) of about 10,000, rather more than double. It might be interesting to consider the reason.

Dr. Campbell Retires On 10 December our senior Missionary, Rev. Wm. Campbell, D.D., F.R.G.S. completed his 45 years of service in the Island. He has now resigned, and is arranging to leave Formosa finally in February 1917. Perhaps next year space may be found for some notice of his work.

APPENDICES

APPENDIX I

THE CONFERENCE OF FEDERATED MISSIONS IN JAPAN

I.—CONSTITUTION AND BY-LAWS

ARTICLE I.—NAME

This Conference shall be called the Conference of Federated Missions in Japan.

ARTICLE II.—FUNCTIONS

1. This Conference shall serve as a general medium of reference, communication and effort for the co-operating missions in matters of common interest and in co-operative enterprises. On application of interested parties, and in cases of urgent importance on its own initiative, the Conference may give counsel :

(a) With regard to the distribution of forces for evangelistic, educational and eleemosynary work, especially where enlargement is contemplated ;

(b) With regard to plans for union or co operation on the part of two or more missions for any or all of the above forms of missionary work, and in general

(c) With a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the co-operating missions.

2. The work of this Conference may include :

(a) The formation of plans calculated to stimulate the production and circulation of Christian literature ;

(b) The arranging for special evangelistic campaigns, for the services of visitors from abroad as preachers or lecturers, and for other forms of co-operative evangelistic effort, and

(c) In securing joint action to meet emergencies affecting the common interests of the co operating missions.

3. In serving as a means of communication between the co-operating missions the Conference shall be authorized to publish at least once a year a record of social and religious conditions and progress.

ARTICLE III.—BASIS OF REPRESENTATION

1. This Conference shall be composed of representatives of as many of the *evangelical Christian missions in Japan as may choose to co-operate with it on the basis set forth below :

(a) Five missionaries (including wives) shall represent one Unit.

(b) All missions having one or more Units shall be entitled to full membership.

(c) Missions having from one to three Units shall be entitled to one representative.

(d) Missions having from four to eight Units shall be entitled to two representatives.

(e) Missions having nine or more Units shall be entitled to three representatives.

(f) Unless a vote by Units is called for by at least two representatives, voting shall be by the ordinary method.

(g) When a vote by Units is called for by two or more representatives, the vote of each representative shall count in ratio to the number of Units represented in his Mission.

(h) Missions having less than one Unit may be represented by one corresponding member who shall possess all the rights of a full member except that of voting.

2. Two or more missions without regard to their size may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this

* The term "evangelical" as used in this article includes, by common consent, those outstanding doctrines of the Christian faith that are held by the Churches to which the bodies holding membership in this Conference severally belong—the doctrines comprehended in St. Paul's words found in Titus 2 : 13 (R. V.) "Our great God and Saviour Jesus Christ."

Committee are concerned, be counted as a mission, and shall be entitled to representation accordingly.

3. The full members and the corresponding members shall be the media of communication between the Conference and the missions, or groups of missions, which they respectively represent.

4. The members of this Conference shall be chosen by the missions, or groups of missions, which they respectively represent, or shall be appointed by the proper authorities in their respective missions or groups, to serve for such terms as said missions or groups may individually determine.

5. Each of the Bible Societies and the Book and Tract Society shall be entitled to representation in the Conference, irrespective of the number of their representatives on the field.

ARTICLE IV.—WITHDRAWAL

A mission may at any time withdraw from co operation with the Conference by notifying the secretary in writing of its decision to do so.

ARTICLE V.—OFFICERS

The officers of this Conference shall be a chairman, a vice-chairman, a secretary and a treasurer, who shall hold office for one year, or until their successors are elected. They shall be chosen by ballot.

ARTICLE VI.—MEETINGS

1. Regular meetings of the Conference shall be held annually at such times and places as the Conference shall determine. Special meetings may be held at any time at the call of the chairman, or, if he be unable to act, the vice-chairman, in case five or more full members, representing at least three missions or groups of missions, shall so desire.

2. A quorum for the transaction of business shall include representatives from at least two-thirds of the

co-operating missions, or groups of missions, having full members.

ARTICLE VII.—EXPENSES

1. The ordinary expenses of this Conference, including the cost of attendance of full members at its meetings shall be met by an annual levy upon the several co-operating missions of ¥30 for each full member of the Committee.*

2. Extraordinary expenses shall be incurred only as special provision may be made by the missions or otherwise for meeting them.

ARTICLE VIII.—AMENDMENTS

Amendments to this Constitution may be proposed at any time either by the Conference or by any one of the co operating missions, and said amendments shall take effect when the missions, represented by not less than three fourths of the full members of the Conference shall have given notice to the secretary of their consent.

BY-LAWS

1. All meetings shall be opened and closed with devotional exercises.

2. All resolutions shall be submitted in writing.

3. Questions of parliamentary procedure shall be decided in accordance with Roberts' Rules of Order.

4. The following Committees shall constitute the Standing Committees of the Conference.

1. Executive Committee.

2. Continuation Committee.

* It is understood that traveling expenses to the annual meeting shall be interpreted as including second class rail fare with sleeper when necessary. In the case of sub-committees the chairman or whoever may be appointed to report for the committee at the annual meeting shall, if not a member of the Conference, be eligible to receive travel expenses.

3. Christian Literature Society.
4. Board of the Evangelist.
5. CHRISTIAN MOVEMENT.
6. Social Welfare Committee.
7. Christian Education Committee.
8. Survey and Occupation Committee.
9. Sunday School Committee.
10. Sunday School Specialist.
11. International Peace Committee.
12. Statistician.
13. Publicity Committee.
14. Board of Examiners Japanese Language.
15. Representative Board of Directors Japanese Language School.
16. School for Foreign Children.
17. Necrologist.

It shall be the duty of the first named committee to authorize the disbursement of funds to provide for the next annual meeting, to appoint a special business committee for each annual meeting, and attend to all other *ad interim* business not otherwise provided for.

5. A call for a special meeting shall be issued at least one month in advance of the meeting, and except by the unanimous consent of those present, the business shall be limited to that stated in the call.

6. The secretary shall furnish each member of the Conference with copies of the proceedings of each meeting of the Conference.

7. These by-laws may be amended by a two-thirds vote at any regular meeting.

II. - ROLL OF MEMBERS OF THE CONFERENCE OF FEDERATED MISSIONS—1917

BAPTIST GROUP

American Baptist Foreign Missionary Society

Capt. Luke W. Bickel	Rev. Wm. Wynd
Rev. F. C. Briggs	

Southern Baptist Convention

Rev. C. T. Willingham

EPISCOPAL GROUP

Church Missionary Society

Mr. J. Gurney Barclay	Miss R. D. Howard
Rev. J. C. Mann	

Canadian C. M. S.

Rev. J. Cooper Robinson	Rev. C. H. Shortt
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METHODIST GROUP

East Japan Mission Council M. E. Church

Rev. A. D. Berry, D.D.	Rev. F. W. Heckelman
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Woman's Board

Miss Winifred Draper	Miss Rebecca J. Watson
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West Japan Mission of the M. E. Church

Rev. J. C. Davison, D.D.

Woman's Board

Miss A. M. Ashbaugh

Japan Mission of the M. E. Church, South

Rev. S. A. Stewart	Rev. S. H. Wainright, D.D.
Miss Ida L. Shannon	

Japan Mission of the Methodist Church of Canada

Rev. R. C. Armstrong, Ph. D.	Rev. A. T. Wilkinson
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Woman's Board

Miss M. A. Robertson

PRESBYTERIAN AND REFORMED GROUP

Japan Mission of the Pres. Church in U.S.A.

Rev. A. D. Hail, D.D.	Miss Janet M. Johnstone
Rev. H. C. Whitener	

Japan Mission of the Pres. Church in U.S.A., South

Rev. R. E. McAlpine, D.D.	Rev. S. M. Erickson
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Mission of the Reformed Church in America

Rev. A. Oltmans, D.D. Mr. A. Walvóord

Mission of the Reformed Church in U.S., German

Rev. D. B. Schneder, D.D. Rev. W. G. Seiple, Ph. D.

Woman's Union Missionary Society of America

Miss Clara Alward

OTHER MISSIONS

American Board of Commissioners of Foreign Missions

Rev. C. B. Olds Rev. J. H. Pettee, D.D.
Rev. G. M. Rowland, D.D.

American Christian Convention

Rev. E. K. McCord

American Bible Society

Rev. K. E. Aurell

British and Foreign Bible Society

Mr. Fred Parrott

Churches of Christ

Rev. T. A. Young Rev. P. A. Davey

Evangelical Association

Rev. S. J. Umbreit, D.D.

Evangelical Lutheran Mission

Rev. C. K. Lippard, D.D. Rev. J. P. Nielsen

Methodist Protestant

Rev. E. I. Obee Miss A. L. Coates

Omi Mission

Mr. W. M. Vories

Society of Friends

Mr. H. E. Coleman

United Brethren

Rev. Joseph Cosand, D.D.

Y.M.C.A.

Mr. G. M. Fisher Mr. J. Merle Davis

Y.W.C.A.

Miss Margaret L. Matthew

CORRESPONDING MEMBER

Yotsuya Mission

Rev. J. F. Messenger

III.—OFFICERS AND COMMITTEES—1917

OFFICERS

Chairman :	A. D. Berry
Vice-Chairman :	R. E. McAlpine
Secretary :	D. R. McKenzie
Treasurer :	H. K. Miller

EXECUTIVE COMMITTEE

A. D. Berry	R. E. McAlpine
D. R. McKenzie (ex-off.)	H. K. Miller (ex-off.)
A. Oltmans	G. M. Fisher
J. C. Robinson	S. H. Wainright
P. A. Davey	Miss M. L. Matthew

CONTINUATION COMMITTEE

Term Expiring 1918

C. L. Brown	Olive I. Hodges
W. C. Buchanan	Wm. Imbrie
S. Heaslett	

Term Expiring 1919

Wm. Axling	R. D. McCoy
G. M. Fisher	G. M. Rowland
Bishop H. J. Hamilton	

Term Expiring 1920

G. W. Fulton	D. R. McKenzie
J. C. Mann	Miss M. A. Robertson
Bishop H. Welch	

CHRISTIAN LITERATURE SOCIETY

Term Expiring 1918

A. D. Berry	J. C. C. Newton
D. B. Schneder	Miss C. A. Converse

Term Expiring 1919

Wm. Imbrie	S. Heaslett
G. M. Fisher	Miss A. C. Bosanquet

Term Expiring 1920

E. N. Walne	Frank Muller
J. H. Pettee	Miss E. Campbell

Co-opted Members

A. Oltmans	R. D. McCoy
Miss A. C. Macdonald	

EXECUTIVE SECRETARY OF THE CHRISTIAN LITERATURE SOCIETY

S. H. Wainright

BOARD OF EDITORS OF "JAPAN EVANGELIST"

G. W. Bouldin	D. C. Holtom
G. A. Holliday	J. H. Pettee
E. T. Iglehart	Miss A. C. Bosanquet
A. K. Reischauer	

(Also two members to be appointed by the Executive.)

BOARD OF EDITORS OF "CHRISTIAN MOVEMENT"

E. T. Iglehart	J. H. Pettee
W. G. Cram (Korea)	G. W. Fulton

SOCIAL WELFARE COMMITTEE

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A. D. Hail	C. B. Olds
L. W. Bickel	Miss A. G. Lewis
W. M. Vories	W. Axling
Miss A. C. Macdonald	Miss A. P. Adams
J. Merle Davis	P. G. Price
J. H. Pettee	

CHRISTIAN EDUCATION COMMITTEE

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R. C. Armstrong	Miss K. Tristram
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E. S. Cobb	H. B. Benninghoff

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G. W. Fulton	C. B. Olds
L. W. Bickel	T. A. Young
D. R. McKenzie	J. C. Robinson
J. T. Meyers	J. C. Davison
J. C. Mann	C. K. Lippard
F. W. Heckelman	S. M. Erickson

SUNDAY SCHOOL COMMITTEE

D. S. Spencer	E. C. Hennigar
Miss L. S. Halsey	W. J. Callahan
B. F. Shively	C. B. Olds
Miss R. D. Howard	S. J. Umbreit
Miss M. A. Whitman	J. G. Dunlop

SUNDAY SCHOOL LITERATURE COMMITTEE

J. G. Dunlop	H. B. Benninghoff
H. E. Coleman	Bishop H. J. Hamilton
D. S. Spencer	Miss A. L. Howe

SUNDAY SCHOOL SPECIALIST

H. E. Coleman

INTERNATIONAL PEACE COMMITTEE

Bishop M. C. Harris
Miss C. Alward
W. G. Seiple
J. H. Pettee

F. S. Curtis
K. E. Aurell
F. C. Briggs
H. V. Nicholson

CONFERENCE STATISTICIAN

E. K. McCord

PUBLICITY COMMITTEE

S. H. Wainright
Miss R. J. Watson
A. T. Wilkinson

J. E. Knipp
Miss M. L. Matthew
C. H. Shortt

BOARD OF EXAMINERS IN JAPANESE LANGUAGE

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H. H. Coates
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Miss A. C. Bosanquet
W. A. Wilson
H. W. Myers

SCHOOL FOR FOREIGN CHILDREN, TOKYO

E. T. Iglehart
H. B. Benninghoff

P. A. Davey

VISITORS TO METHODIST ACADEMY, KOBE

W. A. Wilson
M. D. Dunning

D. A. Murray

DIRECTORS OF JAPANESE LANGUAGE SCHOOL

Term Expiring 1918

H. H. Coates

W. Axling

Term Expiring 1919

C. S. Davison

Term Expiring 1920

A. Oltmans

W. P. Buncombe

NECROLOGIST

H. Topping

DELEGATE TO FEDERAL COUNCIL, KOREA

J. C. Robinson ; Alternate, G. W. Fulton

IV.—THE SIXTEENTH ANNUAL MEETING OF THE CONFERENCE OF FEDERATED MISSIONS IN JAPAN

The Sixteenth Annual Meeting of the Conference of Federated Missions in Japan was held in the Ginza Methodist Church, Tokyo, January 4th and 5th, 1917.

The first session was called to order by the Chairman, Rev. A. Oltmans, D.D., at 9.30 a.m. on Thursday, Jan. 4th.

The Chairman conducted the opening devotional exercises. The hymn "Crown Him with many crowns" was sung, and I Cor. XII read, followed by prayer by the Vice-Chairman, Rev. A. D. Berry, D.D., the Conference joining in the Lord's Prayer at the close.

Roll-call The roll call was responded to by fifty full members and one corresponding member. The roll of members will be found appended to the Minutes of the

Conference. A communication was read from Rev. Albertus Pieters, Secretary of the Japan Mission of the Reformed Church in America, announcing the union of the former North and South Japan Missions of that body into the "Japan Mission of the Reformed Church in America," and intimating that Rev. A. Oltmans, D.D. and Mr. A. Walvoord would be the representatives of that Mission for the year 1917.

A communication was read from Rev. W. G. Cram, Secretary of the Federal Council of Missions in Korea, giving the credentials of Rev. D. A. Bunker as Fraternal Delegate from that body to the Conference of Federated Missions in Japan.

Agenda The Agenda for the Conference was presented by the Secretary, Rev. D. R. McKenzie, D.D., and adopted without amendment. The Business Committee, through its Chairman, Rev. C. J. L. Bates, presented a brief report with various suggestions as to the business of the Conference.

Report of Secretary The Conference Secretary, Dr. McKenzie, presented his report for the year 1916, together with the report of the Executive Committee, the latter including various recommendations.

Chairman's Address At 10.20 a.m. the Vice-Chairman, Rev. A. D. Berry, D.D., took the chair, while the Chairman, Rev. A. Oltmans, D.D., delivered the Annual Address of the Conference, in the course of which he discussed the work of the Conference, and the principles and motives which should underlie and govern that work.

Following the address, Rev. A. D. Hail, D.D., led in prayer.

Both Dr. McKenzie and Dr. Oltmans in the report and address made brief reference to the life and labors of Rev. J. L. Dearing, D.D., former Secretary of this Conference.

Introductions At this point the following guests were introduced to the Conference: Bishop M. C. Harris, of the Methodist Episcopal Church; Bishop Herbert Welch, of the same Church, Bishop for Japan and Korea; Bishop Heinmiller, of the Evangelical Association; Bishop Y. Hiraiwa, of the Japan Methodist Church; Misses Bennett and Head, President and Secretary respectively of

the Woman's Council of the Mission Board of the Methodist Episcopal Church, South; and Rev. S. F. Gutelius, Pastor of the Union Church at Kobe.

Devotional Period

The Devotional Period, from 11 to 11.30 a.m., was in charge of Rev. Doremus Scudder, D.D., Pastor of the Union Church, Tokyo, who took for his theme "The Worth of the Church as expressed in its Essential Teachings," basing his address on passages from the 4th and 5th chapters of Ephesians.

Fraternal Delegates

From 11.30 to 12.30 a.m., the Fraternal Delegates from the Federal Council of Korea and the Federation of Churches in Japan were received and addressed the Conference. The greetings of the Federal Council were brought by Rev. D. A. Bunker, and those of the Federation of Churches by the President of that body, Rev. K. Ibuka, D.D., and the Secretary, Rev. K. Matsuno. The Chairman, Dr. Oltmans, responded to the addresses of the three Fraternal Delegates.

The morning session was closed with the benediction by Bishop Heinmiller.

AFTERNOON SESSION

January 4th

The afternoon session opened at 2 o'clock with the Chairman, Dr. Oltmans, presiding.

The hymn "Glorious things of thee are spoken" was sung, followed by prayer by Rev. J. Cooper Robinson, after which a quartette was rendered by Revs. Kriete, Iglehart, Davison, and Smith.

Dr. A. D. Hail presented his report as Fraternal Delegate to the Council of Missions in Korea in September, 1916.

Report of Treasurer

Rev. H. K. Miller, Treasurer of the Conference, presented his report, showing total receipts for the year of ¥10,234.82, and expenditures of ¥9,638.47, leaving a balance on hand of ¥596.35. The Treasurer's accounts had been audited and found correct by Dr. Wainright, who had been appointed auditor by the Executive Committee. The Treasurer's report was adopted.

The Treasurer requested the Conference to indicate its will in regard to the disposition of the sum of ¥41 received from the Kwansai Bible Conference Committee. It was voted that this sum be regarded as a contribution by the Kwansai District to the treasury of the Conference of Federated Missions.

Christian Literature Society

The report of the Christian Literature Society was presented by Rev. S. H. Wainright, D.D., Executive Secretary of the Society. The report showed that there had been a gratifying increase in the output of the Society from year to year since its organization, and that the future prospects were bright.

Miss A. C. Bosanquet, who has recently joined the staff, to take charge of the work for women and children, was introduced to the Conference.

Dr. Walne, formerly Field Secretary of the Society, was called to the platform, and told of the work he is still doing in the distribution of the Society's publications through his book-store, the Fukuin Shōten, in Shimonoseki.

The Necrologist's report was presented by Rev. H. Topping. It indicated that during the past year death had claimed the following members of the Japan Missionary body, three of whom had already retired from active service: Miss Harriet S. Alling, Miss Ella Blackstock, Miss Mary E. Melton, Mrs. Caroline Van Petten, Rev. and Mrs. W. A. F. Campbell, Dr. C. B. Moseley, Mrs. J. P. Whitney, Mrs. C. Klingman, Mrs. Charles Nettleship, Rev. H. H. Cook, and Dr. J. L. Dearing.

The hymn "For all the saints who from their labors rest" was then sung, and prayer was offered by Dr. G. M. Rowland.

The report of the Executive Committee on the revision of the Basis of Organization of the Conference was presented by the Secretary of the Conference, Dr. McKenzie. The Executive recommended that no change be made.

An amendment was offered by Rev. J. C. Robinson, representing his Mission, providing that the Constitution be so amended as to include in Scripture language a definition of the word "evangelical." After some discussion a committee consisting of Dr. A. D. Hail, Rev. Wm. Wynd and Rev. J. C. Robinson, was appointed to take into consideration the report of the Executive and the suggestions that had been made during the discussion in the Conference, and bring in a report on the same the following day.

The report of the Continuation Committee was presented by Mr. Galen M. Fisher.

The report of the International Peace Committee was presented by Dr. J. H. Pettee.

The report of the Editor of the "Christian Movement" was presented by Rev. E. T. Iglehart.

The report of the Committee on the Japanese Language School was presented by Mr. Gilbert Bowles.

The meeting adjourned at 5 p.m. after a quartette by Revs. Iglehart, Shively, Davison, and Smith, and prayer by Dr. McKenzie.

MORNING SESSION

January 5th

The morning session of the Second Day opened at 9.10 o'clock, the Chairman, Dr. Oltmans, occupying the chair.

The hymn "Come Thou Almighty King" was sung, after which Dr. S. J. Umbreit led the Conference in prayer.

Rev. J. C. Robinson reported for the committee appointed to consider the question of the revision of the Constitution. The committee recommended that Article III. Sec. 1. be amended to read as follows:

This Conference shall be composed of as many evangelical Christian Missions in Japan as may chose to co-operate with it on the basis set forth below.

The term "evangelical" as used in this Article includes, by common consent, those outstanding doctrines of the Christian faith that are held by the Churches to which the bodies holding membership in this Conference

severally belong—the doctrines comprehended in St. Paul's words found in Titus II; 13 (R. V.), "our great God and Saviour Jesus Christ."

After discussion it was voted that the above sentence, beginning with "The term 'evangelical'" and ending with "our great God and Saviour Jesus Christ," be inserted as a foot-note of explanation on Article III of the Constitution, and not considered as an amendment to the Constitution.

The financial report of the "Japan Evangelist" was presented by Mr. G. A. Holliday, Manager of the Kyobunkwan, and the editorial report by Mr. Galen M. Fisher. A recommendation was made to increase the price of the magazine for the year 1917. This was referred to the Executive Committee with power to act.

Devotional Period The Devotional Period, from 11 to 11.30 o'clock, was in charge of Bishop Welch, who took as the subject of his address the fourth chapter of Philippians, with special reference to the thirteenth verse: "I can do all things in Him that strengtheneth me." At the close of the Devotional Period the quartette sang "Just as I am."

Time and Place of Next Meeting At this point the Order of Business was suspended to entertain a motion from Mr. A. Walvoord concerning the time and place of the next Annual Meeting of the Conference. The motion was as follows: That the next Annual Conference of the Federated Missions in Japan be held at Karuizawa during the summer of 1918, the exact date and place of meeting to be left to the incoming officers of the Conference.

A substitute motion was presented by Dr. Armstrong as follows: Resolved, that the next meeting of this Conference be held during the spring vacation in 1918 in the Kwansai District, the exact place and date to be determined by the Executive Committee.

On motion the decision of this question was deferred until the afternoon session.

Schools for Foreign Children The report of the Tokyo Grammar School was presented by Rev. E. T. Iglehart, and that of the Canadian Methodist Academy at Kobe by Rev. A. D. Hail, D.D.

Christian Education The report on Christian Education was presented by Rev. D. B. Schneider, D.D. Discussion on this report was in progress when the time for adjournment, 12.30, arrived. Before adjournment, Mrs. K. Yajima, head of the Japan W. C. T. U., was introduced to the Conference, after which the morning session was closed with prayer by the Chairman.

AFTERNOON SESSION

January 5th

The afternoon session was begun at 2 o'clock with prayer by Mr. Galen M. Fisher and singing by the quartette.

Christian Education The discussion on the report on Christian Education was resumed. On motion, the report and the recommendations were taken up separately.

The Committee brought in two recommendations, in substance as follows:

1. That the members of this Conference endeavor to induce their respective Missions to renew their overtures to their Boards in favor of the speedy establishment of a Christian University in Japan.

2. That a memorial, prepared by the Educational Committee, be adopted by this Conference and forwarded to the joint Committee of Foreign Mission Boards appointed to consider the establishment of a union Christian University in Japan, urging upon that Committee the necessity of taking prompt action on this question.

Discussion followed, participated in by Messrs. Berry, Shortt, Stewart, Schneder, Armstrong, Oltmans, Wainright, Fisher, and by the following gentlemen, not members of the Conference, on invitation of the Chair: Dr. Ibuka, Chairman of the Christian University Promoting Committee, Mr. Landis, Dr. Benninghoff, Bishop Harris, and Dr. A. W. Cooke.

Both of the above recommendations were adopted.

The question having been raised as to the relation of the Japanese Church to the proposed university, it was voted that the Chair appoint a committee of three to draw up an explanatory resolution to accompany the report of the Christian Educational Committee, said resolution to be presented at a later session of the Conference. The Chair appointed as this Committee Dr. Wainright, Dr. Schneder, and Mr. G. M. Fisher.

Time and Place of next Meeting

Dr. Schneder introduced a substitute motion to take the place of Dr. Armstrong's substitute for Mr. Walvoord's motion, namely, That the time and place of the next Annual Meeting of this Conference be referred to the incoming Executive Committee with power to act. The ayes and noes being called for, Dr. Schneder's substitute prevailed, with 21 votes for and 20 against.

Survey and Occupation

The report of the Committee on Survey and Occupation was presented by Rev. G. W. Fulton, D.D. Three questions were emphasized in the report: (1) The leakage in church membership; (2) The proper work of the evangelistic missionary; (3) The need of a new missionary map.

The report indicated that a number of papers dealing with the first and second questions would be prepared for publication. In regard to a new missionary map the following action was taken:

Resolved, that the Conference of Federated Missions approve of the preparation of a new missionary map of Japan, such as has been suggested by the Committee on Survey and Occupation, in an edition of 500 copies; and that the matter of financing the publication and sale of the map be referred to the incoming Committee on Survey and Occupation, with power to act.

The above resolution was adopted with the addition of the words, "upon the approval of the Executive Committee."

Sunday School Committee

The report of the Sunday School Committee was presented by Dr. D. S. Spencer.

Sunday School Specialist

Mr. H. E. Coleman, Sunday School Specialist, presented the report of his work during the past year.

Board of Examiners

The report of the Board of Examiners in the Japanese Language was presented by Dr. Otis Cary. The report indicated that sixteen different persons had taken examinations during the past year, in the main with very satisfactory results.

The Board of Examiners recommend certain changes in the present Course of Study, the most important being the following: (1) That somewhat less time be given to the Chinese ideographs; (2) That Aston's Grammar of the Japanese Written Language be replaced by the chapter on that subject contained in the *Mojino Shirube*; (3) That Lange's Grammar, in the early terms, be replaced by Chamberlain's "Handbook of Colloquial Japanese," Lange's Grammar to be used in later terms for review and fuller instruction.

The report with the recommendations was adopted.

Social Welfare

The report of the Social Welfare Committee was presented in printed form and amplified orally by Mr. George Gleason, who stated that ¥900 had been contributed by missionaries for the Tobita Anti-Vice Campaign; that Yokohama had established a public playground; that a number of wealthy Japanese gentlemen had made large contributions during the year for educational and philanthropic purposes, special mention being made of a gift of ¥5,000 by Mr. Shimada Ei'aro, a crippled jinrikisha man, toward the establishment of a tuberculosis hospital. Mr. J. Merle Davis explained a number of excellent wall-charts illustrating the Christian occupation of Tokyo.

The Session adjourned at 5.10 p.m. with prayer by Rev. E. I. Obee.

EVENING SESSION

January 5th

The evening session began at 7 o'clock with the singing of a hymn followed by prayer by Rev. C. B. Olds.

Statistical Committee

The report of the Statistical Committee was presented by Rev. D. S. Spencer, D. D. The Committee pointed out the difficulty of obtaining satisfactory statistical returns, and in order to improve upon past methods made the following recommendations:

1. That the Edinburgh questionnaire be made the basis of our statistics, as is being done in China and elsewhere.
2. That the time for closing the statistical year be June 30th.
3. That the work of compiling the statistics be placed in the hands of a small committee, say of one or two persons.
4. That each Mission be asked to appoint a Statistical Secretary to furnish information to the Statistical Committee.

The first recommendation was adopted.

The second was replaced by a substitute providing that the statistics be collected up to the end of the calendar year.

The third was referred to the Nominating Committee.

The fourth was adopted.

Publicity Committee

The report of the Publicity Committee was presented by Rev. S. H. Wainright, D. D., and contained the following recommendations:

1. That funds be given to this Committee with which to cover traveling expenses, in order that the Committee may hold meetings during the year for the study of the questions referred to it.

2. That a report by this Committee on Newspaper Evangelism be prepared and given to the public through the columns of the "Evangelist" and other Mission publications.

3. That the question referred to the Conference by the Mission of the Methodist Church of Canada with regard to the dissemination of information among visitors to Japan be referred to the Conference of Mission Board Secretaries at the home base, and that that Conference be requested to take up the study of the problem with a view to its solution.

4. That your Publicity Committee be given power to investigate the question here in Japan, and to make recommendations at the next meeting of the Conference of Federated Missions.

Following the report of the Publicity Committee, Dr. Albertus Pieters addressed the Conference on his methods of newspaper evangelism at Oita.

The recommendations as given above were taken up seriatim.

The first recommendation was referred to the incoming Executive Committee with power to act.

The second and third recommendations were adopted.

The fourth was amended to read, that the report might be made to the Executive Committee at any time during the year, the Executive being given power to act.

Recommendations of Executive Committee

The following recommendations of the Executive Committee were presented by the Secretary, Dr. McKenzie.

I. The Executive recommended that the Nominating Committee for the Conference of 1918 be appointed at the beginning of the Session of that year instead of at the end of the present Session.

2. That the Conference decide on the disposition of the balance received by the Treasurer from the Committee of the Karuizawa School for Missionaries held in 1915.

3. That action be taken on the memorial from the Canadian Methodist Mission in regard to enlarging the Christian Literature Society.

The first recommendation was adopted.

In regard to the second recommendation it was voted to place the amount at the disposal of the incoming Executive Committee, to be used by it along with other funds for the work of the Committees of this Conference.

In regard to the third recommendation, it was agreed, with the approval of the Christian Literature Society, to increase the membership of that body to at least fifteen, three of whom may be women.

It was voted that for the present year twelve of the members of the Christian Literature Society be elected by this Conference and that the remaining three be co-opted.

Publication of Reports

It was voted that in regard to the publication of the reports presented to the Conference, the precedent of last year be followed, namely, that the Secretary, the Editor of the "Evangelist," and the Editor of the "Christian Movement" be a committee to take charge of this matter.

Printing of the Constitution

It was voted that in the reprinting of the Constitution of the Conference, the foot-note to Art. III, 1, in explanation of the word "evangelical," and the change required by the action of a year ago relating to the representatives of the Bible Society and other similar bodies, be

referred to the Executive Committee with authority to make any changes in the form of words which may be necessitated by the action of this Conference.

The report of the Committee of three on an explanatory resolution to accompany the report of the Christian Education Committee, was presented by Dr. S. H. Wainright, and is as follows:

With reference to the relation of the Japanese Christian Church to the proposed University, the Conference understands that the history of the institution must naturally resemble that of the existing Christian schools of lower grade; in the maintenance, instruction, and administration of the institution Christian Japanese will gradually take an increasingly large place. This is, of course, justified by the growing financial, as well as moral and religious ability of the Japanese constituency. The Conference understands, therefore, that the constitution and by-laws of the proposed University are framed with this fact in view.

The report was adopted.

Work of Publicity Committee

It was voted that we request the Executive Committee of the Conference to reconsider the allotment of the work heretofore done by the Publicity Committee, and to confer with that Committee regarding ways and means of carrying out their functions.

Vote of Thanks

A vote of thanks was tendered to the Minute Secretary, Dr. Seiple, to the Business Committee, Messrs. Bates and Walvoord, and to the Conference Reporter, Mr. Mayer, for their services in connection with the present Conference.

Conference Minutes

Nominating Committee's Report

The reading and approval of the minutes of the Conference were referred to the Executive Committee.

The report of the Nominating Committee on the officers and committees of the Conference for the year 1917 was presented by Cap^t. Luke W. Bickel, and will be found preceding these minutes.

The Nominating Committee presented the following recommendation: That the Executive Committee be given power to appoint two additional members to serve on the Board of Editors of the "Evangelist," such members not necessarily belonging to any of the Missions represented in the Federation. The above report together with the recommendation was adopted.

"Christian Movement" Consulting Editor

It was voted to instruct the Editorial Board of the "Christian Movement" to add to the staff of that publication by co-option a Japanese Consulting Editor.

Increase in Membership of Conference

It was voted that the incoming Executive Committee be instructed to consider the advisability of a revision of the Constitution with a view to enlarging the membership of the Conference.

Additions to Executive

It was voted that Dr. S. H. Wainright and Miss Margaret L. Matthew be added to the Executive Committee.

Traveling Expenses to Executive

It was voted that the necessary traveling expenses for members attending the meeting of the Executive Committee be guaranteed by this Conference.

Adjournment

The Conference adjourned at 10.18 p.m. after a closing prayer by Dr. Newton, the singing of the long-meter Doxology, and the Benediction by the Chairman of the Conference, Dr. A. Oltmans.

APPENDIX II

FEDERATION OF CHURCHES OF JAPAN

I.—CONSTITUTION

(ADOPTED APRIL 4, 1913)

ART. I.—OBJECT. The object of the Federation of Churches shall be to promote cordiality among the Churches commonly called evangelical, to support cooperative activities, to consider matters of common interest to all the Churches, and to give proper expression to the spirit of Christ. This Federation shall not take action concerning the faith or polity of any of the federating Churches.

ART. II.—DUTIES. It shall be the duty of this Federation

(1) To express itself, as occasion requires, regarding social and moral questions, and to undertake any proper means for their solution.

(2) To carry on united evangelistic work, and send preachers, on request, to further this work in various places.

(3) To prepare the topics and outlines for the services of the Week of Prayer.

(4) To appoint suitable persons to investigate evangelistic, educational, eleemosynary and other forms of Christian work, to report at the annual meeting.

(5) To prepare annually the statistics of the churches and the lists of Christian preachers and missionaries.

(6) To organize branches of this federation.

ART. III.—ORGANIZATION.

(1) Those Christian Churches which approve the principles of this Federation as set forth in Article I, and which have more than three hundred full members, shall be eligible for membership.

(2) Each federating Church shall be entitled to two representatives at the annual meeting, and to one additional representative for each thousand full members. Churches having less than three hundred members may send two representatives to the annual meeting as guests, but they shall not have the right to vote.

(3) The expenses of the Federation shall be met by the federating Churches in proportion to the number of their representatives.

ART. IV.—HEADQUARTERS. The headquarters of this Federation shall be located in Tokyo. Branch offices may be opened in important cities elsewhere.

ART. V.—OFFICERS. The officers of the Federation shall be a president, several vice-presidents, an executive committee of seventeen, two secretaries, one of whom shall receive salary, and two treasurers. They shall be elected at the annual meeting. Vacancies may be filled by the executive committee.

ART. VI.—DUTIES OF OFFICERS. (1) The president shall be chairman of the executive committee, shall represent the federation generally and conduct its regular business. The vice-presidents shall assist the president, and in cases of his inability to perform his duties, they shall take his place.

(2) The executive committee shall consult regarding the important affairs of the Federation. The secretaries shall conduct the business directed them by the executive committee. The treasurers shall conduct all financial business of the Federation.

ART. VII.—MEETINGS. (1) The executive committee shall meet at the call of the president. The vice-presidents, secretaries and treasurers may also attend these meetings.

(2) The executive committee may fill vacancies among the officers and transact all other business in the interval of the annual meetings.

(3) A meeting of the Federation shall be held annually. A special meeting may be held at any time at the call of the executive committee.

(4) Each annual meeting shall fix the time and place of the succeeding meeting.

ART. VIII.—EXPENSES. (1) The expenses of the annual meeting shall be met by the churches of the locality where the meeting is held. Other expenses shall be met by membership dues, fees from supporting members and by voluntary contributions. Expenses for evangelistic and other special work shall be met with funds specially raised for the purpose.

(2) Supporting members are those who contribute five *yen* annually toward the expenses of the Federation.

ART. IX.—AMENDMENTS. This constitution shall not be amended except by a two thirds vote of the delegates present at the annual meeting.

II.—OFFICERS AND COMMITTEES, 1917

President, Kajinosuke Ibuka.

Vice-Presidents, K. Kozaki, Y. Hiraiwa.

Secretaries, K. Matsuno, K. Yamamoto.

Treasurers, M. Nishijima, J. Yuasa.

Executive Committee,

M. Uyemura

J. Kumano

K. Tsunajin a

S. Ogata

S. Miyakoshi

R. Nakajima

C. Inanuma

Y. Okazaki

C. Umibe

K. Hoshino

D. Ebina

J. Yuasa

K. Ishizaka

G. Watanabe

K. Ishikawa

M. Tayama

K. Matsuno

Special committee on investigating religious regulations,

K. Ibuka

K. Hoshino

G. Watanabe

S. Noguchi

Y. Hiraiwa

M. Takagi

K. Ishikawa

Special committee for publishing Annual Report,

K. Hoshino

G. Watanabe

K. Matsuno

APPENDIX III

MEMBERS OF THE JAPAN CONTINUATION COMMITTEE

1. ELECTED BY THE FEDERATED MISSIONS

TERM EXPIRING IN 1917

Bowles, Mr. Gilbert, Friends' Mission, Tokyo.
Fulton, Rev. G. W., D.D., Presbyterian Mission, Osaka.
McKenzie, Rev. D. R., D.D., Canadian Methodist Mission, Tokyo.
Robertson, Miss M. A., Canadian Methodist Mission, Kofu.
Welch, Rev. Bishop Herbert, D.D., Methodist Episcopal, Tokyo.

TERM EXPIRING IN 1918

Brown, Rev. C. L., D.D., Lutheran Mission, Kumamoto.
Buchanan, Rev. W. C., Presbyterian Church in U.S.A. (South) Mission,
Nagoya.
Heaslett, Rev. S., Church Missionary Society, Tokyo.
Hodges, Miss Olive I., Methodist Protestant Mission, Yokohama.
Imbrie, Rev. William, D.D., Presbyterian Mission, Tokyo.

TERM EXPIRING IN 1919

Axling, Rev. Wm., American Baptist Foreign Mission Society, Tokyo.
Fisher, Mr. G. M., Young Men's Christian Association, Tokyo.
Hamilton, Rt. Rev. Bishop H. J., D.D., Missionary Society of Church of
England in Canada, Nagoya.
McCoy, Rev. R. D., Churches of Christ Mission, Tokyo.
Rowland, Rev. G. M., D.D., American Board C.F.M., Sapporo.

2. ELECTED BY THE FEDERATION OF CHURCHES

TERM EXPIRING IN 1917

Okazaki, Rev. Y., United Brethren in Christ, Tokyo.
Tada, Rev. S., Nihon Kirisuto Kyokai, Tokyo.
Takagi, Rev. M., D.D., Nihon Methodist Kyokai, Tokyo.
Tayama, Rev. M., Evangelical Association, Tokyo.
Uemura, Rev. M., Nihon Kirisuto Kyokai, Tokyo.

TERM EXPIRING IN 1918

Chiba, Rev. Y., LL.D., Baptist Kyokai, Tokyo.
Harada, Rev. T., D.D., Kumiiai Kyokai, Kyoto.

Hiraiwa, Rev. Bishop Y., D.D., Nihon Methodist Kyokai, Tokyo.
Ibuka, Rev. K., D.D., Nihon Kirisuto Kyokai, Tokyo.
Inanuma, Rev. I. Methodist Protestant Kyokai, Yokohama.

TERM EXPIRING IN 1919

Ishikawa, Rev. K., Churches of Christ, Tokyo.
Kaifu, Mr. C., Friends' Meeting, Tokyo.
Kozaki, Rev. H., Kumiai Kyokai, Tokyo.
Miyagawa, Rev. T., Kumiai Kyokai, Osaka.
Ogata, Rev. S., D.D., Nihon Methodist Kyokai, Tokyo.

3. CO-OPTED MEMBERS

TERM EXPIRING IN 1917

Nakamura, Mr. Heizaburo, Nihon Methodist Kyokai, Kobe.
Ozawa, Mr. Tokutaro, Kumiai Kyokai, Kyoto.
Schneder, Rev. D. B., D.D., Reformed Church in U.S. Mission, Sendai.
Wainright, Rev. S. H., D.D., Methodist Episcopal Church South Mission,
Tokyo.
Yamamuro, Col. G., Salvation Army, Tokyo.

TERM EXPIRING IN 1918

Cooke, Rev. A. W., Ph. D., American Episcopal Mission, Tokyo.
Kawai, Miss Michi, Nihon Kirisuto Kyokai, Tokyo.
Motoda, Rev. S., Ph. D., Nihon Sei Kokai, Tokyo.
Takagi, Mr. S., Kumiai Kyokai, Osaka.
Uzawa, Hon. F., Nihon Kirisuto Kyokai, Tokyo.

TERM EXPIRING IN 1919

Ebara, Hon. S., Nihon Methodist Kyokai, Tokyo.
Imai, Rev. H., D.D., Nihon Sei Kokai, Tokyo.
Macdonald, Miss A. Caroline, Tokyo.
Matsuno, Rev. K., Christian Kyokai, Tokyo.
Naide, Rev. T., Nihon Sei Kokai, Osaka.

APPENDIX IV

THE CHURCH OF CHRIST IN JAPAN*

YAKICHI SASAKURA

Mr. K. Kiyama gave a very interesting report to our thirtieth Synod which was held in Kobe, October, 1916. It was as follows:

	10 years ago	5 years ago	at the end of last year
Churches	35	64	73
Mission Churches	155	181	244
Members	15,130	21,219	28,599
Communicants.....	8,524	10,765	14,474
S. S. Children.....	8,914	13,286	19,572
S. S. Teachers	666	1,056	1,316
Ordained Ministers.....	86	132	162
Licentiates	88	142	156
Contributions	yen 58,445	108,003	126,823

This table tells us about our church's gradual, but steady development. He reported again about pastors' salaries, taken from the seventy self-supporting churches:

Salary	Church
250—300	1
100—150	3
80—100	1
70—80	3
60—70	2
50—60	12
40—50	8
30—40	21
20—30	10
10—20	9

The Zenkoku Junkwai Dendo, which is special country evangelical work, was the motto of our denomination,

* The Editor regrets that this report was received too late to take its proper place in the Presbyterian Group on page 78.

during last year ; and we spent two hundred and sixty two days with twenty-three speakers for that purpose. We had three hundred and eighty-eight public meetings in one hundred and thirty-five places. It has produced a very good influence both in and out of the churches.

A special evangelical movement in Niigata Prefecture was continued through the same year. It was supported by the Christians who live in the locality and the Christians who have come from there. It was a very good plan.

Our Churches have received three thousand and ninety-four including three hundred and eighty children, by baptism, during 1915. We expect to get five thousand new members during 1916 ; but do not yet know the exact number.

The *Sōmukyoku* publishes "The Year Book of the Church of Christ in Japan" and "The Calendar for Family Worship."

"The Women's Missionary Society" continues the work in Sado Island. They have two workers there, and they built a new church building, on the twenty-third of August, 1916. It is the first sanctuary of our Lord in the Island. They began their new preaching place in Shin machi, Tokyo.

The Sunday School Alliance of our church is going pretty well. It is a very interesting fact that the public Schools and the Christian churches are coming nearer and nearer year by year.

APPENDIX V

SOME ROMAN CATHOLIC STATISTICS

As was noted by Rev. C. F. Sweet on page 129 it has been found very difficult to obtain authentic information regarding Roman Catholic Missions in Japan. The following figures do not represent the whole of Roman Catholic work. But including the activities in the great centers, Tokyo and Nagasaki, they give some idea of the work done by that church. They have been obtained and tabulated by Mr. Sweet.

ARCHDIOCESE OF TOKYO (to Aug. 1, 1916)

Extent: The 12 prefectures of central Japan, comprising a total population (census of 1914) of 17,160,335, and a Catholic population of 10,359.

Staff: Archbishop 1; Foreign Mission Priests 26 (of whom 10 are at present under the French colors); Japanese Priests, 2; Catechists, 26.

Auxiliaries, engaged in education and charitable works: Marianists; Foreign Priests, 5; Brothers, 27 (of whom 4 are serving under the colors); Jesuit Fathers, Foreign Priests, 7; Japanese, 1; Dames de St. Maur; Religious (Foreign) 37; Japanese, 9; Postulants, 5. Sisters of St. Paul de Chartres, Religious (Foreign, 17; Japanese, 4. Ladies of the Sacred Heart, 33.

Establishments:

Posts or Districts.....	27		
Local Congregations	51		
Churches or Chapels	29		
Oratories	18		
Seminary	1;	Pupils	16
Orphanage for Boys		"	50
Leper Hospital (Gotemba)		Sick	57
<i>Baptisms:</i> Adults.....	661		
Children.....	1,223		
Dissenters	5		
<i>Confirmations</i>	301		
<i>Communions:</i> Paschal	4,088	(individuals)	
Of devotion	138,461		
<i>Marriages</i>	96		
<i>Deaths Known</i>	880		

SCHOOL STATISTICS

MARIANISTS

Tokyo :

Schools of The Morning Star

I Superior School—Pupils.....	517
I Primary ".....	418

 935

Yokohama :

I Commercial School—Pupils	161
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JESUIT FATHERS

I Superior School—Pupils.....	69
I Boarding School ".....	42

DAMES DE ST. MAUR

Tokyo :

I Girls' Superior School ("High School"), Pupils	374
I Primary School ".....	253
I Maternal School ".....	97
I Young Ladies' Course ".....	298

 1,022

Yokohama :

I European Boarding School—Pupils	120
I Girls' High School ".....	153
I Primary " ".....	136
I Maternal " ".....	60

 469

I Workshop ".....	60
I Orphanage	143
I Dispensary (cases helped)	1,145

Shizuoka :

I Girls' High School—Pupils	218
I " Primary " ".....	154
I Maternal " ".....	49
I Young Ladies' Course ".....	4

 425

SISTERS OF ST. PAUL

I Girls' High School—Pupils	221
I Primary " ".....	125
I Maternal " ".....	54
I Young Ladies Course ".....	97

 497

I Orphanage	25
I Dispensary (cases helped)	8,063

LADIES OF THE SACRED HEART

I Girls' High School—Pupils	76
I Primary " "	65
I Maternal " "	20
I Young Ladies' Course.....	106
	267
I Sunday School.....	42

NAGASAKI MISSION (to Aug. 15, 1916)

Extent and Population. The Mission comprises Kyushu and all the dependent groups of islands.

Population (census of 1914)	8,250,000
Catholic	52,914

Staff: Bishop; Missionary priests, 31 (12 are now serving under the colours; Diocesan priests, 31. Japanese catechists, men and women working for the conversion of unbelievers) 35; Japanese catechists (men and women giving religious instruction in old Christian parishes) 435; itinerant women baptisers, 20.

AUXILIARIES, EDUCATION AND CHARITY

Marianists: Foreign priests, 2; Brothers, 7; Japanese, Brothers 12, Novices 4.

Religions of the Holy Child Jesus: Europeans, 13, Japanese (women professed 5, novices 3) 8.

Franciscan Missionary Women of Mary: European 18, Japanese 4.

Sisters of St. Paul of Chartres: Europeans 5; Japanese 3, Eleven Communities of Japanese dedicated virgins, with members numbering 198.

Establishments:

Posts or Districts	51	
Secondary	34	
Congregations.....	158	
Churches or Chapels.....	73	
Oratories	51	
Seminary containing pupils.....	3	(in theology)
Catechetical " "	23	("Latinists")
" " " "	23	(men)
" " " "	25	(women)
Farms employing	47	
Orphanages 8, with	231	
Refuge Homes "	232	

SCHOOLS AND HOSPITALS, ETC.

MARIANIST

École apostolique, Novices.....	4
Apostolique	62
	66
Academy—pupils.....	380

SISTERS OF HOLY CHILD JESUS

2 High Schools—pupils	174
1 Primary „ „	93
1 Maternal „ „	52
2 Orphanages—orphans and staff	323
1 Hospital—sick received	449
1 Dispensary—cases aided	8,741
Visits in homes.....	496
2 Workshops—staff	55

FRANCISCAN MISSIONARY WOMEN OF MARY BIWAZAKI

Leper Hospital—patients	50
Dispensary—cases aided.....	7,087
Visits of the poor at home	676
Orphanages—children.....	27
Old men cared for	1
Workshop—staff	37
Itinerant Baptisers (women)	3
Kurume :	
Hospital—sick received	11
Dispensary „ aided	3,000
Lepers treated	20
Workshop—staff	6
Hitoyoshi :	
Dispensary—sick cases helped	396
visits at home.....	500
Shelter	45
Workshop.....	56
Itinerant Baptisers (women)	3

SISTERS OF ST. PAUL OF CHARTRES

1 Boarding School—pupils	146
Hospital—sick received	32
Lepers treated	54
Dispensary—sick cases helped	1,950
other cases of care.....	12,634
Orphanage—children	33
Workshop—staff	20
Baptisms—adult	457
dissenters	1
children	2,637
Confirmations	968
Communion—Paschal	29,942
of devotion	272,815
Marriages blessed.....	397
Deaths known	886
Christians who have definitely left the Mission.....	459
Increase.....	1,369

APPENDIX VI

REVISED COURSE OF STUDY IN THE JAPANESE LANGUAGE

ADOPTED BY THE CONFERENCE OF FEDERATED MISSIONS

FIRST YEAR—First Term

1. GRAMMAR. — Chamberlain's Handbook, Chapters I-IV.
2. CONVERSATION.—Matsuda's Text Book of Japanese Conversation, I and II (20 lessons), also free conversation.
3. READING AND TRANSLATION.—Jinjo Shogakko Tokuhon I and II.
4. WRITING AND DICTATION.—Katakana and Hiragana from Matsuda's Text Book of Japanese Conversation and Tokuhon, following Shuji Tehon.

FIRST YEAR—Second Term

1. GRAMMAR —Chamberlain's Hand book, Chapters V-VIII.
2. CONVERSATION.—Matsuda's Text Book of Japanese Conversation, Lessons 21-40, also free conversation with teacher and others on the above.
3. READING AND TRANSLATION.—Jinjo Shogakko Tokuhon III and IV.
4. WRITING AND DICTATION —Kana and Character in Tokuhon, following Shuji Tehon.
5. MEMORIZING.—The Lord's Prayer; Mat. 1:21; John 1:29, 3:16-17 and 14:6.

FIRST YEAR—Third Term

1. GRAMMAR.—Chamberlain's Hand-book, Chapters IX-XII.

2. CONVERSATION.—Free conversation under guidance of teacher on affairs of daily life, social calls, congratulations and condolences.

3. READING AND TRANSLATION. — Jinjo Shogakko Tokuhon V and VI, also Iwaya's Mukashibanashi (Shita Kiri Suzume).

4. WRITING AND DICTATION. — Kana and Chinese Characters in Tokuhon, following the Shuji Tehon.

5. COMPOSITION.—Simple sentences in colloquial.

6. MEMORIZING.—Connected paragraphs from Shita Kiri Suzume, about 150 words; Acts 4:12; Romans 2:23, 6:23; I Timothy 1:5; I John 4:16.

SECOND YEAR—First Term

1. GRAMMAR.—Moji no Shirube on the Written Language, Section II. Lange's Text Book, Chapters I-XX. Pay special attention to notes. Ability to translate is essential; much committing to memory is desirable.

2. CONVERSATION.—Affairs of daily life and elementary religious topics.

3. READING AND TRANSLATION.—Jinjo Shogakko Tokuhon VII. Peeke's Reader, pages 1-74.

4. WRITING AND DICTATION. — Moji no Shirube, Section IV. Peeke's Suggestions for the Study of Characters (Ref.)

5. COMPOSITION.—Complex sentences in colloquial.

6. STORY TELLING EXERCISES.—Ability to tell to children the story of the following six parables: The Unmerciful Servant; The Sower; The Ten Virgins; The Prodigal Son; The Rich Man and Lazarus; The Good Samaritan.

7. MEMORIZING.—Proverbs and Short Phrases in Constant Use, Chamberlain's Handbook.

SECOND YEAR—Second Term

1. GRAMMAR.—Lange's Text Book, Chapters XXI-LX.

2. CONVERSATION.—Free conversation with teacher and others on daily life and general religious topics.

3. READING AND TRANSLATION.—Jinjo Shogakko Tokuhon VIII. Heimin no Fukuin, Chapter I (27 pages).

4. WRITING AND DICTATION.—Moji no Shirube, Section V—First half.

5. COMPOSITION.—Complex and compound sentences in colloquial. Short essay on subject assigned at time of examination.

6. STORY TELLING EXERCISES.—Ability to tell the contents of any of the following miracles: Water Turned into Wine; Raising of Jairus' Daughter; Healing of Centurion's Servant; Feeding of Five Thousand; Healing of Paralytic; Healing of Syro Phenician's Daughter.

7. MEMORIZING.—Selection to be chosen by the student from the anecdotes in Lange (about 150 words).

SECOND YEAR—Third Term

1. GRAMMAR.—Lange's Text Book, Chapters LXI to end.

2. CONVERSATION.—On current events, both religious and secular.

3. READING AND TRANSLATION.—Jinjo Shogakko Tokuhon IX. Fukuo Jiden, first three chapters. Three sermons from present day Japanese preachers, selected by Board of Examiners.

4. WRITING AND DICTATION.—Moji no Shirube, Section V, second half.

5. COMPOSITION.—Short sermons and addresses on subjects previously assigned by the examiner.

6. STORY TELLING.—Narratives from Genesis, Chapters I-III, VI-VIII and XII.

7. MEMORIZING.—At least two passages of 100 words each from the three sermons studied.

THIRD YEAR—First Term

1. READING AND TRANSLATION.—Jinjo Shogakko Tokuhon X and XI. Yo wa Ikani Shite Kakushin wo Eshi Ya, 70 pages. Moji no Shirube, Sections VI and VII. Ability to read text and recognize characters apart from the context.

2. COMPOSITION.—Prayers, the objects of prayer to be given by examiner at time of examination. (Peeke's How to Pray in Japanese gives good models). Preparation for

the chairmanship of a meeting, introducing speaker, etc. A letter in colloquial to one's secretary.

3. BIBLE CLASS EXPOSITION.—Simple explanation for Bible Classes of the following Psalms: I-III, XVI, XXIII, XXVII, LI, XC and CX. John's Gospel, Chapters I-IV, VI, X, XII and XVII.

THIRD YEAR—Second Term

1. READING AND TRANSLATION.—Jinjo Shogakko Tokuhon XII. Omoi-ide no Ki, Parts I and II. Moji no Shirube, Section VIII. Ability to read text and recognize characters apart from context.

2. COMPOSITION.—Short sermon or address written on a topic assigned by the examiner at the examination.

3. TRANSLATION INTO JAPANESE.—Stalker's Life of Paul, Chapters I and II.

4. BIBLE CLASS EXPOSITION.—Simple explanation for Bible Classes of the following: Isaiah, Chapters XI: 1-10, XL, XLII-LIII, LV, LX and James, Chapters I-IV.

THIRD YEAR—Third Term

1. READING AND TRANSLATION.—Shogakko Nihon Rekishi I and II. Fukuo Hyakuwa, Ch. 1-30. Moji no Shirube, Sections IX and X. Ability to read text and recognize characters apart from context.

2. COMPOSITION.—An extempore sermon or address on a subject assigned by the examiner at time of examination.

3. TRANSLATE.—Lamb's Shakespeare, Merchant of Venice, First half.

4. BIBLE CLASS EXPOSITION.—Proverbs, Ch. I-IV, XXXI; Rom. Ch. III, VIII, XII.

SOME GENERAL STATISTICS

“Except for the first six months which followed the outbreak of the war, during which Japan sustained a blow, we have constantly been prosperous. Trade returns have been high. The total value of exports and imports for last year was 1,880,000,000 *yen*, an increase of 640,000,000 *yen* over the previous year. The balance of 370,000,000 *yen* for that year was in favor of exports. In addition, unusual prosperity in the country's shipping business brought a large sum of capital into this country from abroad, with favorable results in the economic world. The value of foreign trade for the first three months of this year has been 543,000,000 *yen*, an increase of about 150,000,000 *yen* over the corresponding period last year. The excess of exports over imports in these three months has been about 90,000,000 *yen*, which is more than double the 42,000,000 *yen* of the corresponding period of last year.”

Capital for new undertakings, and money expended for the expansion of old ones in 1916 total up as follows:

[illegible]

Compared with 1915 there is an increase of 176,412,000 *yen* for the capital of new concerns and 188,800,000 *yen* for the expansion of old ones.

TRADE WITH CHINA IN 1916

The trade with China during 1916 amounted to 172,701,000 *yen* in exports and 93,319,000 *yen* in imports, the balance in favour of exports being 79,382,000 *yen*. Compared with 1915, the figures show an increase of 45,830,000 *yen* in exports and 24,392,000 *yen* in imports.

RICE HARVESTS OF THE PAST TEN YEARS

Year	<i>Koku</i>	Year	<i>Koku</i>
1907	49,052,065	1912	50,222,509
1908	51,933,293	1913	50,255,267
1909	52,437,662	1914	57,006,541
1910	46,633,376	1915	55,924,590
1911	51,712,433	1916	58,301,680
		Average	52,110,494

1 *Koku* = about 5 bushels

Postal savings in January 1917 amounted to 301 819,032 *yen* representing 14,974,576 persons, an increase during the year 1916 of more than 77 million *yen* and one million persons.

80 new steamers above 1000 tons, totalling 350,000 tons will be launched in Japan during the year 1917.

JAPANESE RESIDENTS ABROAD

On June 30, 1916 the number of Japanese residing abroad was reported by the Foreign Office to be as follows:—

Manchuria	309,981
China Proper	27,770
South Asia and Australia... ..	26,732
North and South America	238,169
Europe and Siberia	6,216
Under Naval and Military Administration	12,783

Total 621,652

APPENDIX VIII

LIST OF CHRISTIAN PERIODICALS

COMPILED BY F. MULLER

In the following lists we have endeavoured to include all the periodicals the chief object of which is the spread of Christian truth.

When an English title is given in the periodical that title is marked in this list with quotation marks. In the other cases a more or less literal translation is given.

The size of the page is usually 9 inches by 12. The letter *l* after the number of pages signifies that the sheet is larger than this; and the letter *s* that the sheet is about 6 inches by 9 in size.

The place of publication is Tokyo unless otherwise stated. The abbreviations are as in the Missionary Directory, and *K.* stands for the Kumiai or Congregational churches.

The date of establishment of the paper, as indicated by the date of registry as a newspaper, or otherwise, is given at the end of the entry.

It was impossible to get copies of all the publications, and additional information is requested, especially with regard to periodicals in Formosa and Korea. Communications may be sent to F. Muller, 946 Kashiwagi, Tokyo Fu.

The papers with the following numbers have been added to the list (but some are new publications):—

Nos. 15, 18, 47, 48, 51, 54, 62, 83.

Weekly Publications

- 1 Fukuin Shimpō, The Evangelist, pp. 16, M. Uemura. N.K.K. 1890.
- 2 Gokyo, The Advocate, pp. 16, U. Bessho. N.M.K. 1892.
- 3 Honoo no Shita, "Tongues of Fire," pp. 8, J. Nakada. O.M.S. 1899.
- 4 Kirisutokyo Kyoho, The Christian Recorder, pp. 12, S. Takagaki, Baptist. 1907.
- 5 Kirisutokyo Sekai, "The Christian World," pp. 16, K. Osaka. 1892.
- 6 Kirisutokyo Shuho, The Christian Weekly, pp. 16, s. S. Motoda. N.S.K. 1900.

Semi-monthly Publications

- 7 Chiisaki Otozure, "Little Tidings," Mrs. T. M. MacNair. N.K.K. 1894.
- 8 Seikyo Jiho, Orthodox Church Report, Ishikawa. R.O.C. 1912.
- 9 Toki no Koe, "The War Cry," pp. 8, S.A. 1901.
- 10 Yako, Light in Darkness, pp. 8, s. J. G. Dunlop. N.K.K. Kanazawa.
- 11 Yorokobi no Otozure, "Glad Tidings," pp. 8, s. Mrs. T. M. MacNair. N.K.K. 1881.

Monthly Publications

- 12 Ai no Tomo, "The Japanese Friend," S. F. 1907.
- 13 Aidzu Kyodan, The Aidzu Pulpit, pp. 8, C. Noss. N.K.K. Wakamatsu. 1912.
- 14 Akebono, Dawn, A. W. Cooke. N.S.K. Sendai.
- 15 Ama no Ami, "Fisherman's Net," St. Thomas Church, Wakamatsu. A.E.C.
- 16 Bummei Hyoron, Review of Civilization, pp. 100, T. Tanaka. N.K.K. 1914.
- 17 Dendo, Evangelism, pp. 8, Z. Hidaka. N.K.K. Kyoto. 1912.
- 18 Dendo Hochi, "Evangelistic Report," General Secretary's Bureau, Tokyo, N.K.K.
- 19 Denrei, "Evangelii Sandebud," pp. 4, J. Anderson. S.J.A. 1900.
- 20 Denshi, "The Electric Messenger," pp. 32, s. O.M.S. 1907.
- 21 Domei Geppo, Association Monthly, S.S. Union. Yokohama.
- 22 Fujin Shimpō, "The Woman's Herald," pp. 32, s. W.C.T.U. 1896.
- 23 Fukuin Geppo, "The Gospel Message," pp. 18, H. Brokaw. N.K.K. Kure. 1900.
- 24 Fukuin Jiho, The Gospel Report, pp. 8, Asada, Plymouth Brethren. 1912.
- 25 Fukuin no Tsukai, The Evangelical Messenger, pp. 8, E. A. 1892.
- 26 Hakuai no Tomo, The Garden of Humanity, pp. 8, Utako Hayashi, Osaka, 1902.
- 27 Heiwa Jiho, "Japan Peace Movement," Peace Societies, 1912.
- 28 Hikari, Light, pp. 4, I. S. Tsuruhara, Moji. 1911.
- 29 Hokkai no Hikari, "Hokkaido Diocesan Magazine," pp. 30, s. W. Andrews. N.S.K. 1893.
- 30 Hokko, The Light of the North, pp. 6, R. Ebizawa, K., Sapporo. 1914.
- 31 Jindo, "Humanity," pp. 16, K. Tomeoka. 1905.
- 32 Jomo Kyokai Geppo, The Jomo District Monthly, pp. 8, G. Kashiwagi. K., Takasaki.
- 33 Joshi Seinen Kai, "The Young Women of Japan," pp. 32, s. Y.W.C.A.
- 34 Jun Fukuin, "The Pure Gospel," pp. 12, A. U. Yajima. 1907.
- 35 Kaitakusha, "The Pioneer," pp. 64, s. T. Komatsu. Y.M.C.A. 1905.
- 36 Kakusei, Social Reform, pp. 40, s. M. Masutomi. 1911.
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Every Other Month

- 104 Shingaku no Kenkyu, Theological Study, pp. 120, s. J. H. Kobayashi N.S.K. Tokyo. 1909

Quarterly

- 105 Shingaku Hyoron, Theological Review, pp. 160. N.M.K. 1914.

SUNDAY SCHOOL LESSONS PUBLISHED BY THE KYOBUNKWAN.

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|----|-----------------------------------|------------|---------------------------------------|
| 1 | Primary S.S. Scholar's Companion. | 3 years. | 3 annual vols. |
| 2 | Junior S.S. Scholar's Companion. | 3 years. | 3 annual vols. |
| 3 | Senior S.S. Scholar's Companion. | 3 years. | 3 annual vols. |
| 4 | Kindergarten Teacher's Manual. | 2 years. | 8 quarterly vols. |
| 5 | Primary Teacher's Manual. | 3 years. | 12 quarterly vols. |
| 6 | Junior Teacher's Manual. | 3 years. | 12 quarterly vols. |
| 7 | Senior Teacher's Manual. | 3 years. | 12 quarterly vols. |
| 8 | Kindergarten Roll. | 2 years. | 8 rolls. |
| 9 | Primary Picture Roll. | 2 years. | 8 rolls. |
| 10 | Lesson Cards to accompany No. 8. | 2 years. | |
| 11 | International S.S. Magazine. | Quarterly, | pp. 60. |
| 12 | " " Lesson Leaflet. | Weekly, | pp. 4, for Primary and Junior Grades. |

Periodicals Published in Formosa

- Taiwan Kau-hoe-po, Formosan Church News, (Romanized Chinese). T. Barclay, English and Canadian Presbyterian. Tainan. 1885.

PERIODICALS IN EUROPEAN LANGUAGES

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|---|---|--|
| 1 | Electric Messages, O. M. S. Monthly. | times a year. |
| 2 | From Far Japan, Southern Presbyterian. Quarterly. | 8 Mission News. Congregational. Ten times a year. |
| 3 | Gleanings, Baptist. Bi-monthly. | 9 Omi Mustard Seed. Omi Mission. Ten times a year. |
| 4 | Japan-Bref. S.J.A. Quarterly. | 10 South Tokyo Diocesan Magazine, S.P.G. 3 numbers a year. |
| 5 | Japan Evangelist, Inte denominational. Monthly. | |
| 6 | Japan Quarterly, C.M.S. | 11 Tokyo Christian, W. D. Cunningham. Monthly. |
| 7 | Messenger, Presbyterian. Six | |

JAPANESE TITLES AND PUBLISHERS

1	福音新報	東京麹町區中六番町	福音新報社
2	護教	東京赤坂區青山南町五ノ四五	護教社
3	焰の舌	東京府柏木	聖書學院
4	基督教世界	大阪北區中之島二ノ五七	基督教世界社
5	基督教週報	東京築地明石町五三	基督教週報社
6	少さき音づれ	東京芝白金今里町八九	三浦徹
7	基督教報	東京神田區三崎町一ノ四	基督教報社
8	正教時報	東京神田東紅梅町六	正教時報社
9	さきのこゑ	東京銀座二丁目十一番地	救世軍日本々營
10	夜光	金澤市飛梅町三四	夜光社
11	喜の音	東京芝白金今里町八九	三浦徹
12	愛の友	東京芝區功運町三〇	友愛社
13	會津教壇	福島縣若松市	ノツス
14	曙	仙臺市鍛冶町八	稻垣陽一郎
15	海土のあみ	若松市行人町二二	トマス教會
16	文明評論	東京市外西大久保一三五	文明評論社
17	傳道	京都上長者町通室町西入	日高善一
18	傳道報知	東京麩町區三番町二八	日基教會總務局
19	傳令	東京府中野町九二〇	アングソン
20	電使	東京府柏木	聖書學院
21	同盟月報	横濱根岸町三四六一	日本基督教會日曜學校同盟本部
22	婦人新報	東京赤坂區新町三ノ四六	基督教婦人矯風會
23	福音月報	廣島市國泰寺村	福音月報社
24	福音時報	東京市神田區錦町三ノ廿四	同信社
25	福音之使	東京小石川區白山御殿町一二七	福音之使社
26	博愛之友	大阪北區上福島三ノ二一〇	博愛之友社
27	平和時報	東京市京橋區山城町六	平和協會
28	光	門司市榮町五丁目	鶴原誠藏
29	北海の光	函館區谷地頭町四三	北光社
30	北光	札幌區大通西一丁目	海老澤亮
31	人道	東京巢鴨	家庭學校
32	上毛教界月報	高崎市宮元町	上毛教界月報社
33	女子青年界	東京神田北神保町一四	日本基督教女子青年會
34	純福音	東京府北豐島郡境驛	純福音社
35	開拓者	東京神田美土代町三ノ三	日本基督教青年會同盟本部
36	廓清	東京芝三田四國町二	廓清會本部
37	健康	東京府下澁谷二三四	松野菊太郎
38	喜音	大阪市西區靱北通四丁目	日本個人傳道會本部

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|----|----------------|------------------------------|------------|
| 39 | 基督教新聞 | 東京麹町區有樂町二ノ三 | 基督教書類會社 |
| 40 | 光鹽 | 名古屋市片端三丁目 | 光鹽社 |
| 41 | 湖畔の聲 | 近江八幡町 | 吉田逸藏 |
| 42 | 子供の友 | 東京麹町區有樂町二ノ三 | 子供の友社 |
| 43 | 聲 | 東京々橋區明石町三五 | 教友社 |
| 44 | 國の光 | 東京々橋西紺屋町二〇 | 銀座會館 禁酒會本部 |
| 45 | 活世界 | 東京麻布區本村町一二 | 活世界社 |
| 46 | 活泉 | 金澤市南町八九 | 約翰教會 |
| 47 | 草津教友 | 群馬縣草津湯ノ澤 | 宿澤黨 |
| 48 | 旭光 | 神戸山本通五丁目 | 旭光社 |
| 49 | 教會時報 | 京都烏丸通 | 教會時報社 |
| 50 | 教務院公報 | 東京芝區榮町八 | 聖公會教務院 |
| 51 | 教友 | 大阪西區南境川町二七 | 教友社 |
| 52 | 九州教報 | 福岡大名町九六 | 九州教報社 |
| 53 | 滿州教報 | 大連市西廣場 | 大連日本基督教會 |
| 54 | 惠の音 | 大阪西區川口町廿一 | 名出保太郎 |
| 55 | 恩寵と真理 | 東京神田區錦町三ノ廿四 | 同信社 |
| 56 | 道の光 | 東京神田區末廣町二十五 | 道の光社 |
| 57 | 道の種 | 伊勢龜山 | 道の種社 |
| 58 | {南東京地方部
公報} | 東京芝區榮町 | 辻井亨 |
| 59 | 明星 | 東京小石川區原町七一 | 光晉 |
| 60 | 明星 | 東京京橋明石町八 | 興文館 |
| 61 | 南海教報 | 高知市本町上一丁目 | 高知教會 |
| 62 | 南海の光 | 伊豫今治 | 南光社 |
| 63 | 日曜學校 | {東京神田區美土代町三ノ三}
{基督教青年會館内} | 日本日曜學校協會本部 |
| 64 | 日曜世界 | 大阪南區日本橋筋 | 河邊貞吉 |
| 65 | 恩寵 | 秋田市 | エヴァンス |
| 66 | 大阪講壇 | 大阪江戸堀北通り一丁目 | 大阪講壇社 |
| 67 | なさなご | 大阪北區中ノ島七ノ廿一 | 福音畫報社 |
| 68 | 教の園 | 東京々橋區明石町三五 | 教友社 |
| 69 | 末世之福音 | 東京府豐多摩郡杉並村 | 末世之福音社 |
| 70 | 靈潮 | 東京府大塚坂下町六二 | 靈潮社 |
| 71 | 靈光 | 津市丸ノ町殿町 | コレル |
| 72 | 靈の糧 | 東京麹町區有樂町二ノ三 | 靈の糧雜誌社 |
| 73 | 力行會雜誌 | 東京小石川區林町七二 | 力行會 |
| 74 | 六合雜誌 | 東京芝區三田四國町 | 統一基督教弘道會 |
| 75 | るうてる | 久留米市日吉町五十三 | るうてる社 |
| 76 | 兩羽の光 | 山形市新築東通三〇六 | 兩羽の光社 |
| 77 | さかえ | 東京芝區榮町八 | 山田助次郎 |

78	讚美之友	東京府澁谷千六百十六番地	讚美獎勵會
79	聖書之研究	東京府澁橋町柏木九一九	聖書研究社
80	聖書之道	東京小石川區竹早町十	長谷川裕
81	聖書之友	東京麻布區仲ノ町二〇	聖書之友事務所
82	聖徒	福島市置賜町	前川眞次郎
83	正教要話	東京神田駿河臺東紅梅町六	教要社
84	指導者	前橋市	アンドリュース
85	使命	仙臺二十人町九十九	仙臺クリスチヤン教會
86	使命	神戸中山手通六丁目	菅沼四郎
87	新人	東京小石川區林町四十三	新人社
88	新女界	同上	同上
89	信仰之友	福井市	スミス
90	信仰ノ友	京城長谷川町一七	信仰ノ友社
91	新生命	和歌山縣田邊町字中屋敷	生命社
92	曙光	宇都宮市小幡町	木村金之助
93	小兵士	松江市雜賀町	福音傳道館內小兵士社
94	小光子	東京柏木三八三	小光社
95	少年新報	東京赤坂區新町三ノ四六	婦人矯風會本部
96	春光	兵庫縣御影町郡家	春光社
97	救の證	長野縣下諏訪町二三五	救の證社
98	臺灣基督教報	臺灣臺北西門街外	臺北日本基督教會
99	天津評論	支那天津	天津日本基督教會
100	東北教會時報	仙臺市東二番町	教會時報社
101	常磐	橫濱山手三七	常磐社
102	東京教報	東京々橋區木挽町三ノ一三	松島篤
103	築地の園	東京々橋區明石町	立教學院
104	世の光	兵庫縣尼ヶ崎	世の光社
105	郵電基督教々報	京城明治町三丁目百三十五	郵電基督教會
106	神學之研究	東京廣尾町七十四	神學之研究社
107	神學評論	東京青山南町七丁目一青山學院內	神學評論社

APPENDIX IX

CHRISTIAN SCHOOLS IN JAPAN

PREPARED BY E. K. MCCORD

N. B.—The order followed is—Name of city or town;—Name of School;—Denominational Affiliation, indicated by abbreviations corresponding to those of the Missionary Directory;—Location of the school (within the given city or town);—Name of the person to whom application for information may be made (in the case of names of missionaries reference should be made to the Missionary Directory for the address which is generally quite different from the address of the school itself.);—Date of foundation of the school;—Enrolment of the school. Superior figure “1” means that no report was received and last year’s enrolment is given.

KINDERGARTENS

Hokkaido

Hakodate Ku, Charity Yochien (<i>M.E.C.</i>) Kaigan Cho, Miss W. F. Draper... ..	1916	35
Hakodate Ku, Iai Yochien (<i>M.E.C.</i>) 53 Moto Machi, Miss W. F. Draper... ..	1913	80
Otaru Ku, Rose Yochien (<i>P.C.U.S.A.</i>) Miss C. H. McCrory..	1897	50

Hondo

Akita Shi, Akita Yochien (<i>C.C.</i>) 16 Nakanaga Machi, Miss G. Garst	1906	58
Akita Shi, Gaylord Hart Mitchell Memorial Yochien (<i>A.E.C.</i>) Go Hodono, Atago Cho, Miss E. Verbeck	1904	50
Akita Shi, Narayama Yochien (<i>R.C.</i>) Narayama, Sister Pia...	1908	55
Aomori Shi, St. Mary's Yochien (<i>A.E.C.</i>) Miss F. M. Bristowe	1908	43
Ashikaga Machi, Tochigi Ken, Yuai Yochien (<i>R.</i>) Mr. Teisuke Harada	1902	66
Edosaki Machi, Ibaraki Ken, Edosaki Yochien (<i>E.A.</i>) Miss N. Berner	1916	55
Fukui Shi, Fukui Eikwan Yochien (<i>M.C.C.</i>) Mrs. C. P. Holmes	1910	36
Gifu Shi, Meido Yochien (<i>M.S.C.C.</i>) Miss H. M. Robinson...	1915	28
Hachinohe Machi, Iwate Ken, Hachinohe Yochikai (<i>A.E.C.</i>) Shimo Bancho, Miss F. M. Bristowe	1910	40

Hamamatsu Machi, Shizuoka Ken, Tokiwa Yochien (<i>M.F.C.</i>)		
Miss A. L. Coates	1916	46
Harada, Hyogo Ken, Shojin Yochien (<i>M.E.C.S.</i>) Rev. S. E.		
Hager, D.D.	1904	75
Haraichi Machi, Gumma Ken, Sekishin Yochien (<i>K.</i>) 2429		
Haraichi	1914	19
Hirosaki Shi, Aiko Yochien (<i>M.E.C.</i>) Miss G. Preston...	1908	50
Hirosaki Shi, Alexander Memorial Yochien (<i>M.E.C.</i>) Miss G.		
Preston	1898	47
Hiroshima Shi, Hiroshima Girls' School (<i>M.E.C.S.</i>) Miss M.		
M. Cook,		
Fuzoku Yochien, No. 1... ..	1891	78
Frazer Yochien, Fuzoku No. 2	1896	45
Mattoba Yochien, Fuzoku No. 3	1910	47
Koi Cho Yochien, Fuzoku No. 4... ..	1907	20
Grace Whitney Hoff Free Yochien, Fuzoku No. 5 ...	1912	30
Iida Machi, Nagano Ken, Iida Yochien (<i>F. Luth.</i>)		
Higashino, Miss R. Hytonen	1913	40
Kamakura Machi, Kanagawa Ken, Kamakura Yochien		
(<i>M.E.C.</i>) (Flora Best Harris Memorial) Miss R. J. Watson.	1909	35
Kanazawa Shi, Baba Yochien (<i>M.C.C.</i>) Miss I. Govenlock ...	1904	74
Kanazawa Shi, Futaba Yochien (<i>A.E.C.</i>) 7 Shimo Ishibiki Cho	1912	45 ¹
Kanazawa Shi, Hokuriku Jo Gakko (<i>P.C.C.S.A.</i>) Fuzoku		
Yochien, No. 1, Honda Machi, Miss J. M. Johnstone ...	1885	85 ¹
Kanazawa Shi, Kawakami Yochien (<i>M.C.C.</i>) Miss I.		
Govenlock	1900	41
Kanazawa Shiokane Cho Yochien (<i>M.C.C.</i>) Miss I.		
Govenlock	1913	61
Kawagoe Machi, Saitama Ken, Hatsukari Yochien (<i>A.E.C.</i>)		
Rev. S. Tai	1901	50
Kobe Shi, Lambuth Memorial Yochien (<i>M.E.C.S.</i>) 23 Kita		
Nagasa Dori, 4 chome, Miss L. Shannon	1904	59
Kobe Shi, Ninomiya Yochien (<i>P.C.S.</i>) Ninomiya Cho, Mrs.		
W. M. Buchanan	1910	46
Kobe Shi, Nunobiki Yochien (<i>P.C.S.</i>) Kano Cho, Mrs. W. H.		
Myers	1910	30
Kobe Shi, Sei Kazoku Yochien (<i>R.C.</i>) Shimo Yamate Dori, 8		
Chome	1903	157
Kobe Shi, Shoei Yochien, Glory Kindergarten) (<i>A.B.C.F.M.</i>)		
Nakayamate Dori, Miss A. L. Howe	1889	64
Kobe Shi, Shoten Yochien (<i>N.S.A.</i>) 456 Shimo Gion Cho,		
Miss A. Parker	1910	34
Kobe Shi, Zenrin Yochien (<i>A.B.F.M.S.</i>) 11 Azuma Dori, 5		
chome, Ono, Mrs. R. A. Thompson	1894	110
Fuzoku Yochien (Free)... ..	1911	70
Kofu Shi, Yamanashi Eiwa Jo Gakko, Fuzoku Yochien		
(<i>M.C.C.</i>) 324 Hyakkoku Machi, Miss Staples	1911	61
Komoro Machi, Nagano Ken, Komoro Yochien (<i>M.C.C.</i>) Miss		
K. I. Drake	1908	42
Koriyama Machi, Nara Ken, St. John's Yochien (<i>A.E.C.</i>)		
Miss C. J. Tracy	1913	30
Kumagaya Machi, Saitama Ken, Kumagaya Yochien (<i>A.B.C.</i>)		
Rev. R. W. Andrews	—	50 ¹

Kyoto Shi, Holy Trinity Yochien (<i>A.E.C.</i>) Karasumaru Dori, Shimo Tachi Uri-agaru, Miss G. Suthon	1915	30
Kyoto Shi, Inadegawa Yochien (<i>A.B.C.F.M.</i>) Inadegawa Dori, Tera Machi, Nishi Iru, Mrs. D. W. Learned	1897	60 ^t
Kyoto Shi, Muromachi (Margeurite Ayres) Yochien (<i>P.C.U.</i> <i>S.A.</i>) Mrs. R. P. Gorbald	1892	50
Kyoto Shi, Nishijin Yochien (<i>P.C.U.S.A.</i>) Mrs. R. P. Gor- bold	1891	45
Kyoto Shi, Soai Yochien (<i>A.B.C.F.M.</i>) Shin Sakae Machi, Nyomon Sagaru, Mrs. N. F. Gordon	1892	45
Kyoto Shi, St. John's Yochien (<i>A.E.C.</i>) Gojo, Shin Tera Machi, Miss C. J. Tracy	1910	52
Kyoto Shi, St. Mary's Yochien (<i>A.E.C.</i>) Maruta Machi, Hiro- michi Kado, Miss C. J. Tracy	1911	30
Kyoto Fu, Maizuru Machi, Maizuru Yochien (<i>A.E.C.</i>) Shin Maizuru Shijo Kaigan, Rev. W. Murata	—	60
Maebashi Shi, Seishin Yochien (<i>A.B.C.F.M.</i>) Miss F. E. Griswold	1895	60
Matsumoto Shi, Holy Cross Yochien (<i>M.S.C.C.</i>) Daimyo Cho, Miss F. Hamilton	1913	26
Miharu Machi, Fukushima Ken Miharu Yochien (<i>V.K.K.</i>) Rev. Y. Yoshida, Koriyama Machi, Fukushima Ken	1915	70
Mikage, Hyogo Ken, Gunge Yochien (<i>M.E.C.S.</i>) Rev. S. E. Hager, D.D.	1913	45
Morioka Shi, Morioka Yochien (<i>A.B.F.M.S.</i>) Mrs. H. Topping Morioka Shi, Nio Yochien (<i>A.E.C.</i>) 33 Nio Koji, Miss E. M. Dixon	1907	60
Nagano Shi, Asahi Yochien (<i>M.C.C.</i>) Miss C. E. Hart	1911	25
Nagano Shi, Serita Yochien (<i>M.C.C.</i>) Miss C. E. Hart	1891	50
Nagoya Shi, Kakiwa Yochien (<i>M.P.C.</i>) 10 Minami Kajiya Cho, Miss E. Dawson	1915	23
Nagoya Shi, Myojo Yochien (<i>P.C.S.</i>) Miss L. G. Kirtland	1898	65
Nagoya Shi, Ryujo Yochien (<i>M.S.C.C.</i>) Miss M. M. Young... ..	1913	50 ^t
Habashita Branch	1899	45
Oike Cho Branch	1909	42
Nagoya Shi, Seiryu Jo Gakko, Yochien Fuzoku (<i>M.E.C.</i>) Chikusa, Miss L. K. Curtice... ..	1914	31
Nanao Machi, Ishikawa Ken, Nanao Yochien (<i>M.C.C.</i>) Rev. P. G. Price	1915	45
Okayama Shi, Seishin Koto Jo Gakko, Yochien Fuzoku (<i>R.C.</i>) Okazaki Shi, Airin Yochien (<i>P.C.S.</i>) Miss F. D. Patton	1916	41
Omiya Machi, Saitama Ken, Aishi Yochien (<i>A.E.C.</i>) Miss Koyoshi Takeda	1895	60
Osaka Shi, Chikko Fukuin Kyokwai Yochien (<i>E.A.</i>) Miss F. E. Erffmeyer	1914	45
Osaka Shi, Momoyama (<i>A.E.C.</i>) Tennoji, Saikudani Machi, Miss C. J. Tracy	1916	35
Osaka Shi, Osaka Baptist Kyokwai Yochien (<i>A.B.F.M.S.</i>) Mrs. J. A. Foote	1913	54
Osaka Shi, Shinon Yochien (<i>E.A.</i>) Miss E. L. Erffmeyer	1916	30
Osaka Shi, Tamatsukuri Yochien (<i>R.C.</i>) Kinokuni Cho, Higashiku	1915	45
	1909	85 ^t

Osaka Shi, Tennoji Yochien (<i>C.C.</i>) Minami Kawahori Cho, Mrs. W. H. Erskine	1913	67
Osaka Fu, Hakuaisha Yochien (<i>A.E.C.</i>) Kozu Mura, Nishinari Gun, J. Kobashi	1916	40
Osaka Fu, Kaikwa Yochien (<i>P.C.U.S.A.</i>) Tamade, Mrs. G.W. Fulton	1914	38
Osaka Fu, Kizugawa Yochika (<i>C.C.</i>) Sakuragawa, Namba, Mrs. C. E. Robinson	1914	67
Osaka Fu, Osaka Bible Woman's Training School, Yochien Fuzoku (<i>A.B.F.M.S.</i>) Inasato, Kamitsu Mura, Nishinari Gun, Miss L. Mead	1916	41
Otsu Shi, Seishin Yochien (<i>A.E.C.</i>) Kami Kyo Machi, Miss C. J. Tracy	1912	34
Sakurai, Nara Ken, Ikusei Yochien (<i>A.E.C.</i>) Miss C. J. Tracy	1915	50
Sendai Shi, Aoba Jo Gakuin Yochien (<i>A.E.C.</i>) 11 Higashi Ichiban Cho, Miss E. H. Correll	1909	30
Yochien Fuzoku, No. 1	1912	20
Yochien Fuzoku, No. 2	1916	35
Shimodate Machi, Itaraki Ken, Shimodate Yonen-en (<i>N.S.K.</i>) 774 Higashi Kudari, Rev. K. Ban	1912	30
Shizuoka Shi, Fuji Koto Jo Gakko, Maternal Branch (<i>R.C.</i>) Dames de St. Maur	—	62
Shizuoka Shi, Futaba Yochien (<i>M.C.C.</i>) Mrs. A. M. Pinsent	1912	90
Shizuoka Shi, Shizuhata Yochien (<i>M.C.C.</i>) Mrs. A. M. Pinsent	1912	45
Shizuoka Shi, Shizuoka Eiwa Jo Gakko, Yochien Fuzoku (<i>M.C.C.</i>) Mrs. A. M. Pinsent	1903	35
Takaoka Shi, Iokuriku Jo Gakko, Fuzoku Yochien, No. 3 (<i>P.C.U.S.A.</i>) Sakashita Cho, Miss J. M. Johnstone	1913	45
Tanabe Machi, Tanabe Yochien (<i>N.K.K.</i>) Rev. K. Ito	1907	85 ¹
Tokyo Shi, Aika Yochien (<i>E.A.</i>) 34 Hikawashita Cho, Koishikawa, Miss N. Berner	1913	30
Tokyo Shi, Aisei Yochien (<i>E.A.</i>) 84 Sangaya Cho, Koishi- kawa, Miss N. Berner	1915	27
Tokyo Shi, Asahi Yochien (<i>E.A.</i>) 28 Kogai Cho, Azabu, Miss N. Berner	1911	45
Tokyo Shi, Fukagawa Christian Yochien (<i>A.B.F.M.S.</i>) 9 Higashi Moto Machi, Miss A. R. Crosby	1913	35
Tokyo Shi, Futaba Koto Jo Gakko, Maternal Branch (<i>R.C.</i>) Yotsuya Mitsuke	—	97
Tokyo Shi, Futsu Eiwa Koto Jo Gakko, Maternal Branch (<i>R.C.</i>) 8 Sarugaku Cho, Kanda	—	54
Tokyo Shi, Immanuel Church Yochien (<i>A.B.F.M.S.</i>) 27 Esashi Cho, Koishikawa, Miss M. A. Whitman	1914	60
Tokyo Shi, Kameido Yochien (<i>E.A.</i>) Kameido, Miss N. Berner	1913	48
Tokyo Shi, Kamitomisaka Yochien (<i>G.E.M.</i>) 23 Kamitomi- zaka Cho, Koishikawa, Mrs. E. Schroeder	1911	27 ¹
Tokyo Shi, Koishikawa Baptist Yochien (<i>S.B.C.</i>) 3 Sugamo Machi, 1 Chome, Mrs. Geo. Bouldin	1916	20
Tokyo Shi, Koishikawa Shoei Yochien (<i>A.B.F.M.S.</i>) 101 Hara Machi, Miss A. R. Crosby	1897	40
Tokyo Shi, Koyuen (<i>P.W.C.A.</i>) 57 Kanatomi Cho, Koishi- kawa, Miss M. Page	1914	45

Tokyo Shi, Matsugae Cho Yochien (<i>C.C.</i>) Koishikawa, Miss K. V. Johnson	1907	42 ¹
Tokyo Shi, Midori Yochien (<i>Univ.</i>) 50 Takata Oimatsu Cho, Rev. G. I. Keirn	1908	80
Tokyo Shi, Misaki Ai-no-Sono Yochien (<i>A.B.F.M.S.</i>) 4 Misaki Cho, 1 Chome, Mrs. Wm. Axling	1912	80
Tokyo Shi, Nezu, Yochien (<i>E.A.</i>) 7 Suga Cho, Hongo, Miss N. Berner	1915	11
Tokyo Shi, Seiko Yochien (<i>A.B.F.M.S.</i>) 91 Tosaki Machi, Koishikawa, Miss M. A. Whitman	1912	83
Tokyo Shi, Seishin Gakuin, Maternal Branch (<i>R.C.</i>) Sanko Cho, Shiba	1912	16
Tokyo Shi, Shiba Keimo Yochien (<i>P.C.U.S.A.</i>) Mrs. J. K. McCauley	1904	150
Tokyo Shi, Shimototsuka Machi Yochien (<i>C.C.</i>) Ushigome, Miss L. Oldham	1908	35 ¹
Tokyo Shi, Shinai Yochien (<i>A.E.C.</i>) 39 Shimo Kurumazaka, Shitaya, Mr. Goto	1907	80
Tokyo Shi, Toyo Eiwa Jo Gakko, Yochien Fuzoku (<i>M.C.C.</i>) 8 Toriizaka, Azabu, Miss E. Campbell	1914	22
Nagasaka Branch Yochien, 50 Nagasaka Cho, Azabu..	1909	35
Tokyo Shi, Tsukiji Keimo Yochien (<i>P.C.U.S.A.</i>) Mrs. J. K. McCauley	1913	100
Tokyo Shi, Tsukijima Yochien (<i>A.B.F.M.S.</i>) 11 Nishi Kaigan Dori, Tsukijima, Kyobashi, Miss A. R. Crosby	1914	73
Tokyo Fu, Heiwa Yochien (<i>E.A.</i>) Mejiro, Ochiai Mura, Miss N. Berner	1916	7
Tokyo Fu, Joshi Sei Gakuin, Yochien Fuzoku (<i>C.C.</i>) 354 Nakazato, Takinogawa, Miss W. Brown	1912	32
Tokyo Fu, Hachioji Yochien (<i>A.E.C.</i>) Hachioji Machi, Miss B. McKim	1912	30
Tokyo Fu, Kanegafuchi Yochien (<i>E.A.</i>) Mukojima, Sumida Mura, Miss N. Berner	1913	75
Tokyo Fu, Koin Yochien (<i>A.C.C.</i>) 603 Naka Shibuya, Rev. C.P. Garman	1916	38
Tokyo Fu, Okubo Yochien (<i>A.E.C.</i>) Okubo, Miss B. McKim.	1913	52
Tokyo Fu, Senju Hoiku-en (<i>N.S.K.</i>) Minami Senju, Mr. Shintaro Yamaguchi	1916	50
Tokyo Fu, Shibuya Yochien (<i>U.B.</i>) Shimo Shibuya, Miss E. McCore	1912	35
Tottori Shi, Aishin Yochien (<i>A.B.C.F.M.</i>) Miss E. L. Coe ...	1906	60.
Toyama Shi, Aoba Yochien (<i>M.C.C.</i>) Miss M. E. Armstrong..	1911	60
Toyama Shi, Hokuriku Jo Gakko, Fuzoku Yochien, No. 2, (<i>P.C.U.S.A.</i>) 53 Sano Cho, Miss J. M. Johnstone	1911	32
Tsu Shi, Miller Yochien (<i>P.C.U.S.A.</i>) Tamaki Cho, Mrs. D. A. Murray	1910	79
Bezai Machi Branch	1916	43
Tsu Shi, St. James Yochien (<i>A.E.C.</i>) Marunouchi, Rev. I. H. Correll, D.D.	1911	41 ¹
Ueda Machi, Nagano Ken, Baikwa Yochien (<i>M.C.C.</i>) Miss K. I. Drake	1900	66
Ueda Machi, Nagano Ken, Tokida Yochien (<i>M.C.C.</i>) Miss K. I. Drake	1907	40

Ueno Machi, Mie Ken, Seiko Yochien (<i>A.E.C.</i>) Naka Machi, Rev. I. H. Correll, D.D.	1914	60 ¹
Urawa Machi, Saitama Ken, Urawa Yochien (<i>A.E.C.</i>) Miss N. McKim	1910	56
Utsunomiya Shi, Utsunomiya Christian Yochien (<i>Ind. but affiliated with A.C.C.</i>) Mrs. S. V. Fry	1913	39
Wakamatsu Shi, Sei Ai Yochien (<i>M.S.K.</i>) St. Thomas Mission, Rev. J. C. McKim, M.A., B.D., priest in charge... ..	1907	56
Yamada, Ise, Tokiwa Yochien (<i>P.C.U.S.A.</i>) Miss Jessie Riker.	1914	50
Yamagata Shi, Chitose Yochien (<i>R.C.U.S.</i>) Mrs. C. D. Kriete.	1916	16
Yamagata Shi, Kasumi Yochien (<i>A.E.C.</i>) Miss Bessie Mead..	1912	28
Yamaguchi Machi, Yamaguchi Ken, Myojo Yochien (<i>P.C.U.S.A.</i>) 12 Noda, Miss L. A. Wells	1894	48
Yokohama Shi, Aizawa, Creche and Yochien (<i>M.E.C.</i>) Aizawa, Negishi Machi, Miss R. J. Watson	1905	55
Yokohama Shi, Kanagawa Yochien (<i>M.E.C.</i>) Kiribatake, Kanagawa Machi, Miss R. J. Watson	1894	75
Yokohama Shi, Maternal School (<i>R.C.</i>) 83 Yamate Cho., Dames de St. Maur	—	60
Yokohama Shi, Sanaye Yochien (<i>M.P.C.</i>) Kitagata, Miss H. E. Steele... ..	1908	50
Yokohama Shi, Soshin Jo Gakko, Yochien (<i>A.B.F.M.S.</i>) Kanagawa, Miss C. A. Converse	1913	72
Yonago Machi, Tottori Ken, Ryozen Yochien (<i>C.M.S.</i>) Nishi Cho, Mrs. A. E. Mann	1905	54
Yumoto Mura, Fukushima Ken, Yumoto Yochien (<i>A.E.C.</i>) Rev. J. Chappell	1907	33
Zeze Machi, Shiga Ken, Seiai Yochien (<i>U.B.</i>) Mrs. J. E. Knipp	1916	30

Kyushu

Beppu Machi, Oita Ken, Shinai Yochien (<i>M.E.C.S.</i>) Miss A. B. Williams	1915	17 ¹
Fukuoka Shi, Shinonome Yochien (<i>Ind. but affiliated with N.S.K.</i>) Yoka no Cho, Mrs. F. W. Rowlands	1913	30
Hakata, Fukuoka Ken, Maizuru Yochien (<i>S.B.C.</i>) 257 Arata Machi, 5 chome, Mrs. C. K. Dozier	1913	47
Hakata, Fukuoka Ken, Nampaku Yochien (<i>Evon. Luth.</i>) 8 Daijojimae Machi, Miss M. B. Akard	1913	50
Kobayashi Mura, Miyazaki Ken, Kobayashi Yochien (<i>K.</i>) Mrs. Nobuko Sugiura	1915	30
Kurume Shi Yochien (<i>D. Luth.</i>) Mrs. J. P. Nielson	1913	40 ¹
Miyazaki Machi, Miyazaki Ken, Kyoai Yochien (<i>A.B.C./M.</i>) Mrs. C. M. Warren	1909	34
Nagasaki Shi, Kwassui Jo Gakko (<i>M.E.C.</i>) Miss M. Young, Kwassui Fuzoku Yochien	1895	33
Sei-ai Fuzoku Yochien	1909	32
Tamanoye Fuzoku Yochien	1908	52
Nagasaki Shi, Seishin Jo Gakko, Maternal Branch (<i>R.C.</i>) 16 Minami Yamate	—	82
Ogi Machi, Saga Ken, Ogi Yochien (<i>Evon. Luth.</i>) Mrs. C. K. Lippard	1911	30

Oita Oita Ken, Airin Yochien (<i>M.E.C.S.</i>) 83 Niage Machi, Miss E. M. Worth	1908	45 ²
Saga Shi, Saga Yochien (<i>Evan. Luth.</i>) Hanabusa Koji, Mrs. C. K. Lippard	1902	60
Yamaga, Kyushu, Yamaga Yochien (<i>M.E.C.</i>) Miss A. Finlay.	1914	35 ²

Shikoku

Matsuyama Shi, Dojokan Ya Gakko, Yochika (<i>A.B.C.F.M.</i>) Mr. Shinjiro Omoto	1915	50
Matsuyama Shi, Hoiku-en (<i>M.E.C.S.</i>) 10 Ichiban Cho, Rev. R. S. Stewart	1904	40
Sakano Mura, Naka Gun, Tokushima Ken, Shiritsu Shirayuri Yochien (<i>R.C.</i>) Tenshu Kyokwai nai, Rev. Fr. Alvarez ...	1914	85
Takamatsu Shi, Mikuni Yochien (<i>A.K.A.</i>) Ichiban Cho, Mrs. M. J. Atkinson	1916	24

Liuchu

Okinawa, Naha, Zenrin Aika (<i>A.B.F.M.S.</i>) Mrs. R. A. Thompson	1907	43
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KINDERGARTEN TEACHER TRAINING SCHOOLS

Hondo

Hiroshima Shi, Hiroshima Jo Gakko, Kindergarten Training Dep't. (<i>M.E.C.S.</i>) Miss N. B. Gaines	1896	30
Kobe Shi, Hobo Denshujo (Glory Kindergarten Training School) (<i>A.B.C.F.M.</i>) Nakayamate-dori, Miss A. L. Howe	1889	31
Nagoya Shi, Ryu'o Kindergarten Training School (<i>M.S.C.C.</i>) 5 Shirakabe Cho, Miss M. M. Young	1909	5
Sendai Shi, Aoba Jo Gaku-in, Kindergarten Training Dep't. (<i>A.E.C.</i>) 11 Higashi Ichiban Cho, Miss E. Correll	1913	19
Tokyo Shi, Tokyo Kindergarten Training School (<i>A.B.F.</i> <i>M.S.</i>) 101 Haramachi, Koishikawa, Miss A. R. Crosby ...	1911	18
Ueda Machi, Nagano Ken, Ueda Kindergarten Training School (<i>M.C.C.</i>) Miss K. I. Drake	1905	13

Kyushu

Nagasaki Shi, Kwassui Jo Gakko, Kindergarten Normal Dep't. (<i>M.E.C.</i>) 13 Higashi Yamate, Miss M. Young ...	1904	6
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PRIMARY SCHOOLS

Hondo

Hiroshima Shi, Hiroshima Jo Gakko, Primary Dep't. (<i>M.E.</i> <i>C.S.</i>) Miss N. B. Gaines	1890	258
Matsue Shi, Matsue Orphanage School (<i>A. S. K. Private</i>) Kita Tamachi, Mr. Heiji Fukuda	1896	36

Nanukahara, Katta Gun, Miyagi Ken, Nanukahara Sho Gakko (<i>R.C.</i>) Togata Onsen...	1909	20
Okayama Shi, Okayama Hakuaikai Sho Gakko (<i>A.B.C.F.M.</i>) 37 Hanabatake, Miss A. P. Adams ...	1896	84
Osaka Fu, Hakuaisha Sho Gakko (<i>A.E.C.</i>) Kozu Mura, Nishinari Gun, J. Kobashi ...	1916	70
Sendai Shi, Moto Terakoji Sho Gakko (<i>R.C.</i>) Moto Terakoji Sendai Shi, Sendai Christian Ikujiin, Fuzoku Shogakko (<i>Ind.</i>) 160 Kita Yoban Cho, Miss L. Imhof ...	1882	60
Shizuoka Shi, Fuji Koto Jo Gakko, Primary Dep't. (<i>R.C.</i>) Dames de St. Maur ...	1906	66
Shizuoka Shi, Shizuoka Eiwa Jo Gakko, Primary Dep't. (<i>M.C.C.</i>) Nishi Kusabuka Machi, Miss M. A. Veazey ...	—	128
Tokyo Shi, Futaba Koto Jo Gakko, Primary Dep't. (<i>R.C.</i>) Yotsuya Mitsuke, Dames de St. Maur...	1909	66
Tokyo Shi, Futsu Eiwa Koto Jo Gakko, Primary Dep't. (<i>R.C.</i>) 8 Sarugaku Cho, Kanda, Sisters of St. Paul ...	—	250
Tokyo Shi, Gyosei Gakko, Primary Dep't. (<i>R.C.</i>) 32 Iida Machi, 3 Chome, Kojimachi, Mr. A. Henry ...	—	125
Tokyo Shi, Kion Sho Gakko (<i>M.E.C.</i>) 58 Tomioka Monzen Cho, Fukagawa, Miss M. A. Spencer ...	—	420
Tokyo Shi, Miimi Sho Gakko (<i>M.E.C.</i>) 24 Shintani Machi, Asakusa, Miss M. A. Spencer ...	1885	216
Tokyo Shi, Matsugae Cho Sho Gakko (<i>C.C.</i>) Matsugae Cho, Koishikawa, Miss K. V. Johnson...	1886	355
Tokyo Shi, Seishin Gaku-in, Primary Dep't. (<i>R.C.</i>) Sanko Cho, Shiba, Dames de Sacre Coeur ...	1893	222
Tokyo Shi, Shiba Keimo Sho Gakko (<i>P.C.U.S.A.</i>) 14 Atago Cho, 2 Chome, Mrs. J. K. McCauley ...	—	70
Tokyo Shi, Toyo Eiwa Jo Gakko, Primary Dep't. (<i>M.C.C.</i>) 8 Toriizaka, Azabu, Miss E. Campbell ...	1880	115
Tokyo Shi, Tsukiji Keimo Sho Gakko (<i>P.C.U.S.A.</i>) 4 Shinsakae Cho, 5 Chome, Mrs. J. K. McCauley...	1900	61
Yokohama Shi, Dai Ichi Seikei Sho Gakko (<i>M.E.C.</i>) Yama-buki Cho, 1 Chome, Miss R. J. Watson ...	1877	113
Yokohama Shi, Dai Ni Sho Gakko (<i>M.E.C.</i>) Aizawa, Negishi Machi, Miss R. J. Watson ...	1880	167
Yokohama Shi, Eiwa Jo Gakko, Sho Gakko Dep't. (<i>M.P.C.</i>) 124 Maita Machi, Miss H. E. Steele ...	1892	150
Yokohama Shi, Hachimanyato Poor School (<i>M.E.C.</i>) 1289 Nakamura Cho, Miss R. J. Watson ...	1880	80
Yokohama Shi, Sumire Sho Gakko (<i>R.C.</i>) 83 Yamate Cho, Dames de St. Maur ...	1901	47
	—	136

Kyushu

Chausubara, Miyazaki Ken, Chausubara Sho Gakko (<i>K., Okayama Orphans</i>) Mr. K. Matsumoto ...	1912	123
Nagasaki Shi, Seishin Jo Gakko, Sho Gakko Dep't. (<i>R.C.</i>) 16 Minami Yamate, Sr. St. Elie ...	—	93

INDUSTRIAL AND ART SCHOOLS (GIRLS)

Hondo

Akita Shi, Seirei Gakuin, Shokugyo Jo Gakko (<i>R.C.</i>) Nara-		
yama, Sister Pia	1909	60
Aomori Shi, Aomori Sewing School (<i>A.E.C.</i>) E. M. Bristowe.	1895	60
Hirosaki Shi, Hirosaki Saiho Gakkan (<i>A.E.C.</i>) 7 Yamamichi		
Cho, Miss V. D. Carlsen	1904	12 ¹
Hiroshima Shi, Hiroshima Jo Gakko, Industrial Dep't.		
(<i>M.E.C.S.</i>) Miss N. B. Gaines	—	45
Kanazawa Shi, Kawakami Industrial (<i>M.C.C.</i>) Miss A. O.		
McLeod	1892	24
Kanazawa Shi, St. Elizabeth's School of Needle-work (<i>A.E.C.</i>)		
7 Shimo Ichiban Cho	1901	13 ¹
Kofu Shi, Cartmell Jojika (Sewing) (<i>M.C.C.</i>) 324 Hyakkoku		
Machi, Miss Staples	1915	35
Kofu Shi, Yamanashi Eiwa Jo Gakko, Sewing Dep't (<i>M.C.C.</i>)		
Miss M. A. Robertson	1889	20
Kyoto Shi, Heian Ko'o Jo Gakko, Saiho Dep't. (<i>A.E.C.</i>)		
Shimo Tachiuri-dori, Karasumaru, Nishiye Iru, Rev.		
Kishiro Hayakawa... ..	1892	58
Kyoto Shi, Joshi Wayo Gigei Gakko (<i>R.C.</i>) Kawara Machi,		
Sanjo Agarui, Mr. Shinsaburo Igawa,		
Senka.—Japanese Dress-Making		
Ikouka.—Japanese and Foreign Dress-Making } ...	1902	165
Bekkwa.—Cooking, Music and French (Elective)}		
Kyoto Shi, Nishijin Sewing School (<i>A.E.C.</i>) Nishijin, Miss		
G. Suthon	1914	10
Okayama Shi, Okayama Ikakuai Sewing School (<i>A.B.C.F.M.</i>)		
37 Hanabatake, Miss A. P. Adams	1902	28
Sendai Shi, Joshi Jijo Gakkwan (<i>M.E.C.</i>) 2 Higashi Samban		
Cho, Miss E. J. Hewitt... ..	1897	48
Tokyo, Aoyama Jo Gakuin, Shugei Bu (Industrial) (<i>M.E.C.</i>)		
Aoyama, Miss A. B. Sprowles	1889	117
Tokyo Shi, St. Hilda's Embroidery School (<i>M.S.A.</i>) 358		
Sanko Cho, Shiba, Miss G. G. L. Neville	—	12 ¹

Kyushu

Fukuoka Shi, Eiwa Jo Gakko, Jikka Dep't. (Sewing) (<i>M.E.C.</i>)		
Tenjin Cho, Miss E. M. Lee... ..	1897	8
Nagasaki Shi, Kwassui Jo Gakko, Industrial Dep't. (<i>M.E.C.</i>)		
13 Higashi Yamate, Miss M. Young	1881	48

Shikoku

Kochi Shi, Kochi Jo Gakkai (Carrie McMillan Industrial		
Home) (<i>P.C.S.</i>) 180 Taka Jo Machi, Miss A. Dowd,	—	68
Bible Training Dep't. (Listed Elsewhere)		

ENGLISH AND NIGHT SCHOOLS

Hondo

Fukui Shi, Fukui English School (<i>A.E.C.</i>) 19 Edo Shimo Cho, Rev. P. A. Smith	1903	39
Hiratsuka Machi, Kanagawa Ken, Hiratsuka School of English (<i>M.P.C.</i>) Rev. L. Layman	1912	18
Kanazawa Shi, Shiokane Cho English Night School (<i>M.C.C.</i>) Rev. P. G. Price	1914	17
Kobe Shi, Palmore Institute (Boy's English Night School) (<i>M.E.C.</i>) Mr. J. S. Oxford	1886	320
(Includes School of shorthand and typewriting which admits both young men and young women)		
Kobe Shi, Y.M.C.A. English Night School, Mr. Takayuki Naito	1902	350
Kyoto Shi, Y.M.C.A. English Night School, Mr. Shoji Murakami.		
English	1904	370
French	1916	60
German	1915	40
This School conducts early morning sessions during August of each year which includes English and German for students, and gymnasium work for clerks—as follows :		
English and German	1915	120
Gymnasium Work... ..		130
Nara Shi, Nara English Night School (<i>A.E.C.</i>) Higashi Muki, Minami Cho, Rev. J. J. Chapman		30 ¹
Okayama Shi, Okayama Eigo Kenkyukwai (<i>M.E.C.S.</i>) Rev. W. A. Wilson... ..	1911	87
Osaka Fu, Airin Ya Gakko (<i>A.E.C.</i>) Kozu Mura, Nishinari Gun, J. Kobashi	1916	120
Airin Bunko	1916	20
Osaka Shi, Fukkatsu English Night School (<i>C.M.S.</i>) 8 Uehon Machi, 2 chome, Miss R. D. Howard	1902	35
Osaka Shi, Osaka Eigo Gakko (<i>C.C.</i>) West Gate, Tennojidera, Rev. W. H. Erskine	1914	80
Osaka Shi, Y.M.C.A. School, Tosabori, 2 chome, Mr. Geo. Gleason,		
English School	1902	1090
Summer Classes	1908	549
School of Science	1912	562
Shizuoka Shi, Choyo Gakko (Night School) (<i>Univ.</i>) Baba no Cho, Ura Ichiban Cho, Rev. N. L. Lobdell... ..	1902	53
Shizuoka Shi, Young Men's Night School (<i>M.C.C.</i>) Rev. A. T. Wilkinson... ..		50
Tokyo Fu, Koin Eigo Ya Gakko (<i>A.C.C.</i>) 603 Naka Shibuya, Rev. C. P. Garman	1916	14
Tokyo Shi, Misaki Eigo Gakko (<i>A.B.F.M.S.</i>) 4 Misaki Cho, 1 chome, Kanda, Rev. Wm. Axling	1909	202

Tokyo Shi, St. Andrew's English Club Night Class (<i>S.P.G.</i>)		
11 Sakae Cho, Shiba, Rev. W. C. Gemmill...	1889	22
Tokyo Shi, Y.M.C.A. English Night School, Mito Shiro Cho,		
3 chome, Kanda, J. M. Davis,		
Night School ...		95
German Course ...		20
Tsu Shi, St. James Night School (<i>A.E.C.</i>) Marunouchi, Rev.		
I. H. Correll, D.D....	1911	15 ¹
Yokohama Shi, Bluff English Night School (<i>A.B.F.M.S.</i>)		
75 Yamate Cho, Mr. R. H. Fisher ...	1911	107
Yokohama Shi, Yokohama School of English (<i>M.P.C.</i>) 83		
Hinode Cho, 3 chome, Rev. L. Layman,		
Night School, Men...	1898	80
Day School, Boys ...	1912	30
Yokohama Shi, Yokohama Eigo Gakko (<i>Y.M.C.A.</i>) Ko-en		
Mae, Tokiwa Cho, Masura Omura,		
Night English School ...	1900	290
Unigraph Shorthand Class ...	1916	7

Kyushu

Fukuoka Shi, Fukuoka Baptist Night School (<i>S.B.C.</i>) 105		
Daimyo Cho, Rev. C. K. Dozier ...	1911	105
Nagasaki Shi, Jitsuyo Eigo Gakko (<i>Y.M.C.A.</i>) 9 Fukuro		
Machi, G. E. Trueman ...	1902	50 ¹

Shikoku

Matsuyama Shi, Dojokan Ya Gakko (<i>A.B.C.F.M.</i>) Kasaya		
Cho, Mr. Shinjiro Omoto ...	1901	13
Matsuyama Shi, Matsuyama Night School (<i>A.B.C.F.M.</i>) Miss		
C. Judson,		
Preparatory ...	1891	43
High School and Post Graduate ...	1906	51
Serving ...	—	4
Tokushima Shi, Tokushima Eigo Ya Gakko (<i>P.C.S.</i>) Nishi		
Shin Machi, 1 chome, Rev. C. A. Logan, D.D. ...	1913	39

SUNDRY UNCLASSIFIED

Hokkaido

Hakodate Ku, Hakodate Moa-in (<i>M.E.C.</i>) 31 Shiomi Cho,		
Seiji Shimozaki,		
Blind ...	—	15
Deaf ...	—	13

Hondo

Akita Shi, Seirei Gakuin, Ikujibu (Nursing) Dep't. (<i>R.C.</i>)		
Narayama, Sister Pia ...	1911	31
Gifu Shi, Gifu Kummon-in (Blind) (<i>M.S.C.C.</i>) Rev. J. C.		
Robinson ...	1892	50

Hiroshima Shi, Hiroshima Jo Gakko, Day Nursery Dep't. (<i>M.E.C.S.</i>) Miss N. B. Gaines	1913	12
Ikuno Machi, Hyogo Ken, Ikuno Yogi-en (<i>A.B.F.M.S.</i>) Mrs. F. C. Briggs	1912	28
Kobe Shi, Kobe Blind School (<i>K.</i>) Futatabi Suji, Miss G. Cozad	1905	25
Tokyo Shi, Doai Kummo-in (<i>M.P.C.</i>) 71 Kinsuke Cho, Hongo, Rev. Moto Ogimi	1904	43
Tokyo Shi, Misaki Totei Kyosho (Apprentices School) (<i>A.B.F.M.S.</i>) 4 Misaki Cho, 1 Chome, Kanda, Rev. Wm. Axling	1916	25
Tokyo Fu, Takinogawa Gaku-en (Ind. but affiliated with <i>N.S.K.</i>) 126 Koshinzuka, Sugamo, R. Ishii	1891	—
Training School for teachers and nurses for feeble minded children	—	8
School for Feeble Minded Children	—	50
Yokohama Shi, Yokohama Christian Blind School (<i>M.E.C.</i>) 3414 Negishi Machi, Miss E. M. Lee	1893	16

Kyushu

Chausubara, Miyazaki Ken, Chausubara Farm School (Okayama Orphans) (<i>K.</i>) Mr. K. Matsumoto	1915	32
(After graduating from the Orphanage Koto Shogakko the children have two years of actual farm work before entering this school.)		
Miyazaki Machi, Miyazaki Ken, Hyuga Kummo-in (Blind) (<i>K.</i>) Shinbata Cho, Mr. Kenji Sekimoto	1910	10

GIRLS' SCHOOLS

Hokkaido

Hakodate Ku, Iai Jo Gakko (<i>M.E.C.</i>) Yunokawa-dori, Miss A. Dickerson	1882	176
Hakodate Ku, Koto Jo Gakko (<i>R.C.</i>)	—	84
Sapporo Ku, Hokusei Jo Gakko (<i>P.C.U.S.A.</i>) Kita Shijo, Nishi, 1 Chome, Miss A. Monk—65 in dormitory; 23 Joined Church	1887	138

Hondo

Himeji Shi, Hinomoto Jo Gakko (<i>A.B.F.M.S.</i>) 50 Shimotera Machi, Miss E. F. Wilcox	1892	90
Iirosaki Shi, Hirosaki Jo Gakko (<i>M.E.C.</i>) Sakamoto Cho, Miss M. H. Russell	1886	61
Hiroshima Shi, Hiroshima Jo Gakko (<i>M.E.C.S.</i>) Kami Nagare Kawa Cho, Miss N. B. Gaines—High School	1887	230
(Five other departments listed elsewhere)		
Kanazawa Shi, Hokuriku Jo Gakko (<i>P.C.U.S.A.</i>) 10 Kakinoki-Batake, Miss I. R. Luther	1885	100
Kobe Shi, Kobe Jo Gakuin-in (<i>A.B.C.F.M.</i>) 60 Yamamoto-dori, 4 Chome, Miss C. B. DeForest	1891	32

Academy	1875	243
Music (Includes Music Normal)	1905	13
Kobe Shi, Shoin Koto Jo Gakko (<i>N.S.K.</i>) 15 Nakayamate-dori, 6 Chome, Miss A. Smith	1892	108
Kofu Shi, Yamanashi Eiwa Jo Gakko (<i>M.C.C.</i>) Miss M. A. Robertson	1889	130
(Sewing Dep't. listed elsewhere.)		
Kyoto Shi, Doshisha Koto Jo Gakko (<i>K.</i>) Rev. Tasuku Harada, D.D., L.L.D., College	1912	29
Academy	1877	204
Domestic Science	1905	33
Kyoto Shi, Heian Koto Jo Gakko (<i>A.E.C.</i>) Shimo Tachiuridori, Karasumaru, Nishiye Iru, Rev. Kishiro Hayakawa	1892	69
(Sewing Dep't. listed elsewhere)		
Kyoto Shi, Seikyu Jo Gakko (<i>R.O.C.</i>) Kami Kyoku, Yanagi no Bamba, Nijo Agaru	1903	29*
Maebashi Shi, Kyoai Jo Gakko (<i>K.</i>) 131 Iwagami Machi, Mr. Shimbei Aoyagi	1888	105
Morioka Shi, Tohoku Koto Jo Gakko (<i>R.C.</i>) Hikage Mon Soto Koji, Mr. Naotada Tanikawa, (Includes 2 years needle work)	—	280
Nagoya Shi, Kinjo Girls' School (<i>P.C.S.</i>) Shirakabe Cho, 4 Chome, Miss L. G. Kirtland	1889	106
Nagoya Shi, Seiryu Jo Gakko (<i>M.E.C.</i>) Chikusa, Miss A. P. Atkinson... ..	1888	61
Nikko Machi, Tochigi Ken, Iren Gaku-in (<i>A.E.C.</i>) Shiken Cho, Miss I. P. Mann	1913	45
Okayama Shi, Seishin Koto Jo Gakko (<i>R.C.</i>) Rev. Sister Marie Lea, (Includes Primary Dep't.)... ..	1886	100
Osaka Shi, Baikwa Koto Jo Gakko (<i>K.</i>) Kitano, John Kikujiro Iba	1912	275
Jo Gakko Dep't.	1878	5
Osaka Shi, Bishop Poole Girls' School (<i>C.M.S.</i>) 12 Kawaguchi, Miss K. Tristram	1889	176*
Osaka Shi, Shinai Koto Jo Gakko (<i>R.C.</i>) Kawaguchi Cho, Sr. Bernadine	—	230*
Osaka Shi, Wilmina Girls' School (<i>P.C.U.S.A.</i>) Niemon Cho, Tamatsukuri, Mrs. R. P. Gorbald	1884	201
Academy... ..	1909	15
Domestic Art... ..		
Sendai Shi, Miyagi Jo Gakko (<i>R.C.U.S.</i>) Higashi Sanban Cho, Miss K. I. Hansen	1885	160
Academy		
Higher Dep't. { English	1916	32
{ Music		
{ Bible Training (2 years)		
{ Domestic Science "		
Special (Music and Flower Arrangement)	—	19
Sendai Shi, Sendai Koto Jo Gakko (<i>R.C.</i>) Kakkyoen-dori, Sister Ste. Aimee Deboissy	1893	238
Sendai Shi, Shokei Jo Gakko (<i>A.B.F.M.S.</i>) Miss A. S. Buzzell, Honka	1892	85
Kaseika	1915	15

Shimonoseki Shi, Baiko Jo Gakuin (<i>P.C.U.S.A.</i> , <i>R.C.A.</i>)		
1854 Maruyama Machi, Miss G. Bigelow		
Academy... ..	1914	125
Special Dep't.	—	35
Shizuoka Shi, Fuji Koto Jo Gakko (<i>R.C.</i>) Dames de St. Maur		200
(Primary Dep't. listed elsewhere)		
Shizuoka Shi, Shizuoka Eiwa Jo Gakko (<i>M.C.C.</i>) Nishi		
Kusabuka Machi, Miss M. A. Veazey	1887	70
(Primary Dep't. listed elsewhere)		
Tokyo Shi, Aoyama Jo Gakuin (<i>M.E.C.</i>) Aoyama, Miss A. B.		
Sprowles,		
Semmonka (Special)	1902	47
Koto Jo Gaku-bu	1874	272
Shugei-bu (listed Elsewhere)	1889	—
Tokyo Shi, Furendo Jo Gakko (<i>S.F.</i>) 130 Koun Cho, Mita,		
Shiba, Miss A. L. Graves,		
Semmonka	1904	8
Koto Jo Gakko	1887	82
Tokyo Shi, Futaba Koto Jo Gakko (<i>R.C.</i>) Yotsuya Mitsuke,		
Dames de St. Maur	—	365
(Primary Dep't. listed elsewhere)		
Tokyo Shi, Futabakai, Cours pour demoiselles (<i>R.C.</i>) Yotsuya		
Mitsuke	—	270
Tokyo Shi, Futsu Eiwa Koto Jo Gakko (<i>R.C.</i>) 8 Sarugaku		
Cho, Kanda, Sisters of St. Paul	—	227
Cours pour demoiselles	—	96
(Primary Dep't. listed elsewhere)		
Tokyo Shi, Joshi Ei Gaku-Juku (<i>Undenom.</i>) 16 Goban Cho,		
Kojimachi, Miss Ume Tsuda,		
Preparatory	1900	54
Higher English	—	94
Special (practical)	—	27
(Graduates of the full course get Gov't license to teach		
Eng. in Middle Schools and Girls' High Schools;		
all in Prep. and Higher courses are graduates of high		
schools.)		
Tokyo Shi, Joshi Gakuin (<i>P.C.U.S.A.</i>) 33 Kami Niban Cho,		
Kojimachi, Miss L. Halsey,		
College	1890	24
High School	—	183
Tokyo Fu, Joshi Sei-Gakuin (<i>C.C.</i>) 354 Nakazato, Takino-		
gawa, Miss B. Clawson,		
Jo Gakko	1908	—
Kaseika	1913	102
Music	1914	—
(Bible Training School listed elsewhere)	1905	—
Tokyo Shi, Koran Jo Gakko (<i>S.P.G.S.H.M.</i>) 360 Sanko Cho,		
Shirokane, Shiba, Miss E. G. Philipps... ..	1888	141
Tokyo Shi, Misaki Joshi Ei Gakusha (<i>A.B.F.M.S.</i>) 4 Misaki		
Cho, 1 chome, Kanda, Mrs. Wm. Axling	1912	65
Tokyo Shi, Rikkyo Koto Jo Gakko (St. Margarets') (<i>A.E.C.</i>)		
26 Akashi Cho, Kyobashi, Miss C. T. Heywood	1877	252

Tokyo Shi, Seishin Gakuin (<i>R.C.</i>) Sanko Cho, Shiba, Dames de Sacre Coeur,				
High School	—	73		
Cours pur demoiselles	—	40		
Go Gakko	—	80		
(Primary Dep't. listed elsewhere)				
Tokyo Shi, Shuntai Eiwa Jo Gakko (<i>A.B.F.M.S.</i>) 10 Fukuro-machi, Surugadai, Kanda, Miss M. A. Whitman	1884	53		
Tokyo Shi, Toyo Eiwa Jo Gakko (<i>M.C.C.</i>) 8 Toriizaka, Azabu, Miss E. Campbell,				
Collegiate	1889	10		
Academic	1884	117		
(Primary listed elsewhere)				
Utsunomiya Shi, Iren Gakuin (<i>A.E.C.</i>) Nishihara Machi, Tomatsuri-Taka, Miss I. P. Mann	1913	25		
Utsunomiya Shi, Utsunomiya Christian Jo Gakko (<i>Ind. but affiliated with A.C.C.</i>), Mrs. S. V. Fry, (Includes Bible Course)				
Yokohama Shi, Airin Jo Gakko (<i>M.E.C.</i>) 221 Bluff, Miss R. J. Watson	1907	34		
(Includes 3 Years Domestic Science)				
Yokohama Shi, Ferris Seminary (<i>R.C.A.</i>) 178 Bluff, Miss J. M. Kuyper,	1894	180		
M. Kuyper,	1870			
Kotoka	1908	16		
Honka	1899	141		
Yobika	1913	40		
Bekkwa	1903	18		
Yokohama Shi, Koran Jo Gakko (<i>R.C.</i>) 83 Yamate Cho, Dames de St. Maur	—	153		
Yokohama Shi, Kyoritsu Jo Gakko (<i>W.U.M.</i>) 212 Bluff, Miss C. D. Loomis,				
Koto (1 year)	1912	5		
Honka (5 years)	1871	120		
Yoka (1 year)	1871	34		
Yokohama Shi, Soshin Jo Gakko (Mary Colby School) (<i>A.B.F.M.S.</i>) 3131 Kanagawa Machi, Miss C. A. Converse,				
Higher Department	1910	16		
Koto Jo Gakko	1886	124		
Yokohama Shi, Yokohama Eiwa Jo Gakko (<i>M.P.C.</i>) 124 Maita Machi, Miss H. E. Steele				
1880	88			
(Sho Gakko Dep't. listed elsewhere)				

Kyushu

Fukuoka Shi, Eiwa Jo Gakko (<i>M.E.C.</i>) Tenjin Cho, Miss E. M. Lee			1885	74
(Jikka [Sewing] listed Elsewhere)				
1897	—			
Nagasaki Shi, Kwassui Jo Gakko (<i>M.E.C.</i>) 13 Higashi Yamate, Miss M. Young,				
College (5 yrs. above Koto Jo Gakko)	1889	20		
Koto Jo Gakko	1912	199		
Music Dep't. (includes normal)	1888	74		
(Three other Dep'ts. listed elsewhere)				

Nagasaki Shi, Seishin Jo Gakko (<i>R.C.</i>) 16 Minami Yamate, Sr. St. Elie — 74 (Sho Gakko Dep't listed elsewhere)
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Shikoku

Matsuyama Shi, Matsuyama Girls' School (<i>A.B.C.F.M.</i>) Niban Cho, Miss C. Judson 1886 114

BOYS' SCHOOLS

Hondo

Kobe Shi, Kwansei Gakuin (<i>M.E.C.S., M.C.C., N.M.K.</i>) Rev. J. C. C. Newton, D.D. College 1910 270 Academy... .. 1899 661 (Theological listed elsewhere)
Kyoto Shi, Doshisha (<i>K.</i>) Rev. Tasuku Harada, D.D., LL.D. Economics and Literature 1912 444 Academy... .. 1875 658 (Theological and Girls' School Dep'ts. listed elsewhere)
Nagoya Shi, Nagoya Gakuin, Chu Gakko (<i>M.P.C.</i>) Rev. E. I. Obee 1906 402
Osaka Shi, Kawaguchi Shogyo Gakko (<i>A.E.C.</i>) 21 Kawa- guchi, Rev. Y. Naide 1916 70
Osaka Shi, Meisei Shogyo Gakko (<i>R.C.</i>) 16 Esashi Machi, Sanadayama, Higashi Ku, (<i>Educ. Soc. of Mary</i>) Mr. J. Wolf 1899 750
Osaka Shi, Sei Yohane Gaku-en (<i>A.E.C.</i>) 5489 Saikudani Cho, Tennoji, T. Yamaguchi — —
Osaka Fu, Momoyama Chu Gakko (<i>C.M.S.</i>) Tanabe Cho, Higashinari Gun, Rev. G. M. Rawlings, M. A. 1890 646
Sendai Shi, Tohoku Gakuin (<i>R.C.U.S.</i>) Higashi Niban Cho, Rev. D. B. Schneder, D.D. Middle School 1895 447 Literary Dep't. 1892 39 (Theological Dep't. listed elsewhere)
Tokyo, Aoyama Gakuin (<i>M.E.C., E.A., N.M.K.</i>) Aoyama, Rev. M. Takagi, D.D. 1883 — College—M. Ishizaka, Ph.D. — 192 Academy " — 587 (Theological School listed elsewhere)
Tokyo Shi, Gyosei Gakko (<i>R.C.</i>) 32 Iida Machi, 3 Chome, Kojimachi, Mr. A. Henry Middle School 1888 540 (Primary Dep't. listed elsewhere)
Tokyo Shi, Jochi Daigaku (<i>R.C.</i>) Koi Cho, Kojimachi, Herman Hoffman 1913 80
Tokyo Shi, Meiji Gakuin (<i>P.C.U.S.A., R.C.A., N.K.K.</i>) Shirokane, Shiba, Rev. K. Ibuka, D.D. Koto-Gaku-bu, Rev. A.K. Reischauer D.D., 1880 40 Chu-Gaku bu 1875 385 (Theological Dep't. listed elsewhere) 1877 —

Tokyo Shi, Rikkyo Gakuin (S. Paul's) (<i>A.E.C.</i>) 58-60		
Tsukiji, Rev. C. F. Reifsnider	1874	—
College	1907	130
Middle School	1898	600
Tokyo Shi, Tokyo Gakuin (Duncan Academy) (<i>A.B.F.M.S.</i>)		
29 Sanai Cho, Ushigome, J. F. Gressitt	1395	97
Tokyo Fu, Sei Gakuin (<i>C.C.</i>) Takinogawa, Rev. R. D. McCoy		
Middle School	1906	132
(Bible School listed elsewhere)		
Yokohama Shi, St. Joseph's College (<i>R.C.</i>) 85 Yamate Cho,		
Mr. J. B. Gaschy		
English, French and German branches	1901	180

Kyushu

Fukuoka Shi, Shi Ritsu Chu Gaku Seinan Gakuin (<i>S.B.C.</i>)		
105 Daimyo Machi, Rev. C. K. Dozier,		
Middle School—First year	1916	108
(This school was organized in 1916 with first year class only, and will add one class each year until the full course is in operation)		
Kumamoto Shi, Kyushu Gakuin, Middle School (<i>Luth.</i>) Rev.		
A. J. Stirewalt...	1911	524
Nagasaki Shi, Chinzei Gakuin (<i>M.E.C.</i>) 6 Higashi Yamate,		
Rev. F. N. Scott	1881	435
Nagasaki Shi, Kaisei Chugakko (<i>R.C.</i>) 1 Higashi Yamate,		
M. C. Coutret	—	291
Nagasaki Shi, Tozan Gakuin (Steele Academy) (<i>R.C.A.</i>) 9		
Higashi Yamate, Mr. A Walvoord	1887	386

BIBLE WOMAN'S TRAINING SCHOOLS

Hondo

Ashiya, Iiyogo Ken, Seishi Jo Gakuin (<i>C.M.S.</i>) Miss H. J.		
Worthington	1905	13
Kobe Shi, Kobe Woman's Evangelistic School (<i>A.B.C.F.M.</i>)		
59 Naka Yamate-dori, 6 chome, Miss G. Cozad	1880	21
Kobe Shi, Lambuth Memorial Bible Woman's Training		
School (<i>M.E.C.S.</i>) 35 Naka Yamate-dori, 4 chome, Miss I.		
L. Shannon	1900	16
Osaka Fu, Baptist Joshi Shingakko (<i>A.B.F.M.S.</i>) Imazato,		
Kamitsu Mura, Nishinari Gun, Miss L. Mead	1909	17
Sendai Shi, Aoba Gakuin (<i>A.E.C.</i>) 11 Higashi Ichiban Cho,		
Deaconess A. L. Ranson, Dep't. for training Mission		
Women	1900	7
Sendai Shi, Miyagi Jo Gakko, Bible Training Dep't.		
(<i>R.C.U.S.</i>) Higashi Sanban Cho, Miss K. I. Hansen,		
(listed elsewhere)	—	—
Tokyo Shi, Dendo Jo Gakko (<i>E.A.</i>) 84 Sasugaya Cho,		
Koishikawa, Miss S. Bauernfeind	1904	45

Tokyo Fu, Joshi Sei Gakuin, Bible Training Dep't. (C.C.) 354 Nakazato, Takinogawa, Miss B. Clawson	1905	8
Tokyo Shi, Joshi Shin Gakko (R.O.C.) 13 Kita Koga Cho, Surugadai	1872	80
Tokyo Shi, Joshi Shin Gaku Semmon Gakko (N.S.K.) 358 Sanko Cho, Shirokane, Shiba, Miss L. K. Tanner	1911	81
Tokyo Shi, Kyusei Gun Shikan Gakko, Woman's Dep't. (S.A.) Ushigome, Brig. Sven Wiberg	1906	18
Tokyo Shi, Tokyo Shingakusha, Woman's Dep't. (N.K.K.) 27 Iida Machi Kojimachi, Rev. Kyoo Honma	1904	8
Yokohama Shi, Kyoritsu Joshi Shin Gakko (W.U.M.) 212 Bluff, Miss S. A. Pratt	1900	40
Yokohama Shi, Seikei Seisho Joshi Dendo Gakko (M.E.C.) 221 Bluff, Miss R. J. Watson	1884	22

Kyushu

Nagasaki Shi, Kwassui Jo Gakko, Biblical Dept. (M.E.C.) 13 Higashi Yamate, Miss M. Young	1886	12
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Shikoku

Kochi Shi, Kochi Jo Gakko, Bible School Dep't. (P.C.S.) 180 Takajo Machi, Miss A. Dowd	—	4
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THEOLOGICAL AND BIBLE SCHOOLS (MEN)

Hondo

Kobe Shi, Bible School (J.E.B.) 8 of 89 Fukuhara, Minato Gawa, Rev. S. Takeda	1912	10
Kobe Shi, Kobe Theological School (P.C.S.) 2116 Kumochi, Fukiai Machi, Rev. S. P. Fulton, D.D.	1907	20
Kobe Shi, Kwansei Gakuin (M.E.C.S., M.C.C., N.M.K.) Rev. J. C. C. Newton, D.D. Theological Dep't.	1889	56
Kyoto Shi, Doshisha Theological School (K.) Rev. Tasuku Harada D.D., LL.D.	1878	53
Osaka Shi, Doshi Shingakkan (P.C.U.S.A.) 22 Kawaguchi Cho, Rev. G. W. Fulton, D.D.	1903	51
Osaka Shi, Osaka Dendo Gakkan (F.M.) 2324 Shitadera Machi, 4 chome, Minami Ku, Rev. A. Youngren	1905	14
Sendai Shi, Tohoku Gakuin (R.C.U.S.) Higashi Niban Cho, Rev. D. B. Schneder D.D., Theological Dep't.	1886	15
Tokyo, Aoyama Gakuin (M.E.C., E.A., N.M.K.) Rev. A. D. Berry, D.D., Theological School	1883	22
Tokyo Shi, Japan Baptist Theological Seminary (A.B.F.M.S., S.B.C.) 109 Omote Cho, Koishikawa, Rev. C. B. Tenny	1884	22
Tokyo Shi, Kyusei Gun Shikan Gakko (S.A.) 13 Honmura Cho, Ushigome, Brig. Sven Wiberg, Men's Dep't. (Women's Dep't. listed elsewhere)	1906	24
Tokyo Shi, Meiji Gakuin (P.C.U.S.A., R.C.A., N.K.K.) Shirokane, Shiba, Rev. K. Ibuka, D.D., Theological Dep't.	1877	20

Tokyo Fu, Sei Gakuin (<i>C.C.</i>) Nakazato, Takinogawa, Rev. R. D. McCoy, Bible College... ..	1903	15
Tokyo Fu, Sei Kokwai shin Gakuin (<i>Ind.</i>) Ikebukuro, Sugamo Mura, Rev. J. T. Imai	1911	12
Tokyo Fu, Seisho Gakuin (<i>O.M.S.</i>) Shimo Yodobashi Cho, Kashiwagi, Rev. E. A. Kilbourne (Includes Women) ...	1901	35
Tokyo Shi, Tokyo Shingakusha (<i>N.K.K.</i>) 27 Iida Machi, Kojimachi, Rev. Kyoo Honma,		
Regular	1904	10
Special	—	6
Preparatory	—	9
(Women's Dep't. listed elsewhere)		

Kyushu

Fukuoka Shi, The Bishop's Hostel (<i>C.M.S.</i>) (for Divinity Students) The Rt. Rev. Bishop Lea, D.D.	1913	5
Kamamoto Shi, Lutheran Theological Seminary (<i>Luth.</i>) Rev. A. J. Stirewalt... ..	1909	7
Urakami, Nagasaki Ken, Sei Maria Gakuin (Shito Gakko) (<i>R.C.</i>) Yamazato-Tera no Go, Rev. Fr. A. Rusch	1910	55

Shikoku

Kochi Shi, Sei Dominic Dendo Gakko (<i>R.C.</i>) Rev. Fr. Thomas	1914	8
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SUMMARY

	No. of Schools	Enroll- ment
Kindergartens	167	8184
Kindergarten Teacher Training Schools ...	7	122
Primary Schools	26	3531
Industrial and Art Schools... ..	18	831
English and Night Schools... ..	27	5327
Sundry Unclassified	12	358
Girls' Schools	56	8704
Boys' Schools	21	9094
Bible Womans' Training Schools	16	319
Theological and Bible Schools (Men) ...	19	433

APPENDIX X

FEDERAL COUNCIL OF KOREA

OFFICERS

Chairman	W. C. Rufus.
Vice-Chairman	L. L. Young.
Secretary	W. G. Cram.
Treasurer	F. M. Brockman.
Statistician	J. U. S. Toms.

COMMITTEES

EXECUTIVE:—W. C. Rufus, J. E. Adams, J. N. McKenzie, J. Z. Moore, R. A. Hardie, L. L. Young, L. B. Tate.

ARRANGEMENTS:—J. R. Moose, E. W. Koons, T. Hobbs.

RULES AND BY-LAWS:—

- 1917. Corwin Taylor, Wm. Scott.
- 1918. R. E. Winn, J. L. Gerdine.
- 1919. J. S. Nisbett, G. Engel.

PUBLICATIONS:—

- 1917. W. G. Cram, C. S. Deming.
- 1918. Robt. Grierson, D. M. Lyall.
- 1919. W. D. Reynolds, J. S. Gale.

UNION HYMN BOOK:—

- | | |
|---------------|---------------|
| G. Engel. | P. L. Grove. |
| S. K. Dodson. | D. A. Bunker. |
| A. Pieters. | M. B. Stokes. |
| L. L. Young. | |

LEGAL:—

- 1917. D. A. Bunker, L. O. McCutchen.
- 1918. J. L. Gerdine, A. F. Robb.
- 1919. O. R. Avison, S. A. Moffett.

AUDIT:—F. M. Brockman.

FRATERNAL DELEGATE TO CONFERENCE OF FEDERATED MISSIONS, JAPAN:—D. A. Bunker.

BUSINESS MANAGER OF PUBLICATIONS :—T. Hobbs.

EDITOR OF KOREA MISSION FIELD :—A. F. DeCamp.

EDITOR OF PRAYER CALENDAR :—E. W. Koons.

ASSOCIATE EDITOR "CHRISTIAN MOVEMENT" :—W. G. Cram.

COUNCIL'S REPRESENTATIVE ON THE EXECUTIVE COMMITTEE OF THE SUNDAY SCHOOL ASSOCIATION :—T. Hobbs.

COMMITTEE ON EXHIBIT :—J. Y. Crothers, E. J. O. Fraser, C. T. Collyer, A. L. Becker, J. N. McKenzie, J. C. Crane.

EDITORIAL BOARD UNION NEWSPAPER :—W. M. Baird, M. L. Swinehart, J. L. Gerdine, T. Hobbs, E. M. Cable, Robt Grierson, F. L. Macrae, W. G. Cram.

NEW YEAR'S BIBLE CONFERENCE COMMITTEE :—W. L. Swallen, R. D. Watson, D. A. McDonald, J. W. Hitch, J. Z. Moore, R. T. Coit.

JAPAN MISSIONARY DIRECTORY

May 1917

Compiled by C. P. GARMAN, Tokyo

All communications concerning the Directory should be addressed to the
Editor of Directory, Kyo Bun Kwan, Ginza, Tokyo, Japan.

LIST OF MISSION BOARDS AND CHURCHES

With names of Secretaries on the Field

JAPAN

- 1.—A.B.F.M.S. —American Baptist Foreign Mission Society, R. A. Thomson.
- 2.—A.B.C.F.M. —American Board of Commissioners for Foreign Missions, Otis Cary.
- 3.— A.B.M. —Australian Board of Missions, (Anglican).
- 4.— A.C.C. —American Christian Convention, E. C. Fry.
- 5.— A.E.C. —Episcopal Church U.S.A.
North Tokyo Diocese, Bishop McKim.
Kyoto Diocese, Bishop Tucker.
- 6.— B.S. —Bible Societies.
A.B.S. —American Bible Society, Dr. H. W. Schwartz.
B.B.S. {—British and Foreign Bible Society } F. Parrott.
 {—National Bible Society, Scotland }
- 7.— C.C. —Church of Christ (Disciples), T. A. Young.
- 8.— C. of E. —Church of England, (No Mission Board).
- 9.— C.M.A. —Christian Missionary Alliance.
- 10.— C.M.S. —Church Missionary Society :—
Hokkaido Mission, D. M. Lang.
Central Japan Mission, S. Heaslett.
Kyushu Mission, J. Hind.
- 11.— E.A. —Evangelical Association, Paul S. Mayer.
- 12.— F.M.C. —Free Methodist Church, Miss Minnie K. Hessler.
- 13.— G.E.P.M. —General Evangelical Protestant Missionary Society,
(German and Swiss), E. Schroeder.
- 14.— H.F.M. —Hepzibah Faith Mission, Miss A. Glenn.
- 15.— J.E.B. —Japan Evangelistic Band, R. W. Harris.
- 16.— J.B.T.S. —Japan Book and Tract Society, Geo. Braithwaite.
- 17.— K. —Kumiai Kyokai.
- 18.— Luth. (A.) —Joint Conference of Lutheran Missions Cooperating in
Japan. (1) Evangelical Lutheran Church, United
Synod, South (U.S.A.); (2) United Danish Evan-
gelical Lutheran Church of America; (3) General
Council (U.S.A.), E. T. Horn.
(B.)—Finnish Lutheran Gospel Association of Finland, D.
Minkinen.
- 19.— M.C.C. —Methodist Church of Canada. M. M. Whiting.
- 20.— M.E.C. —Methodist Episcopal Church, G. F. Draper.
- 21.— M.E.C.S. —Methodist Episcopal Church, South, W. K. Matthews.
- 22.— M.P.C. —Methodist Protestant Church, E. I. Obee.

- 23.—M.S.C.E.C. —Missionary Society of Church of England, Canada,
Bishop H. J. Hamilton.
- 24.— N.C. —Nazarene Church, Miss C. G. Snider
- 25.— N.K.K. —Nippon Kirisuto Kyokwai ; (P.C.U.S.A., P.C.S., R.C.A.,
R.C.U.S.A., W.U.M.), K. Mori.
- 26.— N.M.K. —Nihon Methodist Kyokwai (M.C.C., M.E.C., M.E.C.S.),
Bishop Hiraiwa.
- 27.— N.S.K. —Nippon Sei Kokwai (A.E.C., C.M.S., S.P.G., C. of E.,
A.B.M.)
- 28.— O.M. —Omi Mission, E. V. Yoshida.
- 29.— O.M.S. —Oriental Missionary Society, E. A. Kilbourne.
- 30.— P.C.U.S.A. —Presbyterian Church in the United States of America,
G. W. Fulton.
- 31.— P.C.S. —Presbyterian Church, U.S.A., South, S. M. Erickson.
- 32.— R.C. —Roman Catholic Church, F. Evrard.
- 33.— R.C.A. —Reformed Churches in America, (Dutch).
Albertus Pieters.
- 34.—R.C.U.S.A. —Reformed Church in the U.S., (German) E. H.
Guinther.
- 35.— R.O.C. —Russian Orthodox Church, Bishop Sergie.
- 36.— S.A. —Salvation Army, J. W. Beaumont.
- 37.— S.B.C. —Southern Baptist Convention, C. T. Willingham.
- 38.— S.D.A. —Seventh Day Adventists, A. B. Cole.
- 39.— S.F. —Society of Friends, Mrs. H. E. Coleman.
- 40.— S.All. —Scandinavian Japan Alliance, Joel Anderson.
- 41.— S.P.G. —Society for the Propagation of the Gospel.
S. Tokyo Diocese, Ven. A. King.
Osaka Diocese, Rev. F. Kettlewell.
- 42.— Unc. —Unconnected with any Mission Board.
- 43.— U.B.C. —United Brethren in Christ, B. F. Shively.
- 44.— Unit. —Unitarian Mission, Clay MacCauley.
- 45.— Univ. M. —Universalist Mission, N. L. Lobdell.
- 46.— W.U.M. —Woman's Union Mission, Miss G. J. McCloy.
- 47.— Y.M.C.A. —Young Men's Christian Association, (American Inter-
national Committee), G. M. Fisher.
- 48.—Y.M.C.A.T.—Young Men's Christian Association Teachers.
- 49.— Y.W.C.A. —Young Women's Christian Association.

FORMOSA

- 50.— C. P. —Canadian Presbyterian.
- 51.— E. P. —English Presbyterian.

ALPHABETICAL LIST

A

- Abel, Mr. Fred, & W., 1913, Fukaya Machi, Saitama Ken.
 Acock, Miss Amy A., 1905, A.B.F.M.S., 43 Uchimaru, Morioka.
 Adair, Miss Lily, 1913, C.P., Taihoku, Formosa.
 Adams, Miss Alice P., 1891, A.B.C.F.M., Kadota-yashiki, Okayama.
 Adams, Mr. Roy, & W. 1916, H.F., Choshi, Shimosa.
 Ague, Miss Pearl E., 1902, C.M.A., 22 Shimanaka, Hiroshima.
 Ainsworth, Rev. Fred & W. 1915, M.C.C., 23 Kamitomizaka, Koishikawa, Tokyo.
 Akard, Miss Martha B., 1914, Evang. Luth., Fukuoka.
 Aldrich, Miss Martha, 1888, A.E.C., (retired) Bishamon Cho, Tonodan, Imadegawa, Kyoto.
 Alexander, Miss S., 1894, P.C.U.S.A., Wilmina Jo Gakko, Osaka.
 Alexander, Miss Bessie, 1899, M.E.C., Sapporo.
 Alexander, Rev. R.P., & W., 1893, M.E.C., 2 Aoyama Gakuin, Tokyo. (F.C. Tokyo 13,81).
 Allchin, Rev. Geo., & W., 1882, A.B.C.F.M., 31, Kawaguchi Cho, Osaka.
 Allchin, Miss Agnes M., A.B.C.F.M., 31 Kawaguchi Cho, Osaka.
 Allen, Miss A.W., 1905, M.C.C., Methodist Mission Rooms Toronto.
 Allen, Miss Thomazine, 1915, A.B.F.M.S., 10 Fukuro Machi, Surugadai, Tokyo.
 Alvares, Prefet Apostolique, R.C., Tokushima.
 Alward, Miss C., W.U.M., 212 Bluff, Yokohama.
 Ambler, Rev. J.C., (& W., A.) 1889, A.E.C., Shimbori, Minami Cho, Wakayama.
 Ambler, Miss Marietta, A.E.C., 1916 c/o Bishop Tucker, Kyoto.
 Anchen, L'Abbé P., 1903, R.C., Hakodate.
 Anderson, Mr. A.N., & W., S.D.A., 99 Kokutaiji Machi, Hiroshima.
 Anderson, Rev. Joel, & W., 1900, S. All., 920 Nakano, Tokyo Fu.
 Andrews, Rev. R.W., & W., 1899, A.E.C., Maebashi. (A).
 Andrews, Rev. E.L., 1913, C. of E. (A).
 Andrews, Rt. Rev. Bishop W., D.D., & W., 1878, C.M.S., 43 Yachigashira Machi, Hakodate.
 Andrews, Miss Sarah, 1916, Unc., 68 Zoshigaya, Tokyo.
 Andrieu, L'Abbé, 1911, R.C., Shizuoka Ken.
 Ankeney, Rev. Alfred, 1914, R.C.U.S.A., Yamagata.
 Arbury, Miss Katherine, 1916, P.C.U.S.A., Tokyo.
 Archer, Miss A.L., 1899, M.S.C.E.C., Ichinomiyi, Owari. (A).
 Argall, Mr. C.B.K., & W., J.E.B., Okayama.
 Armbruster, Miss Rose T., 1903, C.C., Akita.
 Armstrong, Miss M.E., 1903, M.C.C., Methodist Mission Rooms, Toronto.
 Armstrong, Rev. R.C., Ph.D., & W., 1903, M.C.C., Kwansei Gakuin, Kobe.
 Ashbaugh, Miss A.M., 1908, M.E.C., Kwassui Jo Gakko, Nagasaki.
 Asbury, Miss Jessie J., 1901, C.C., 69 Kozenjidori, Sendai.

- Ashmore, Mrs. Wm., 1873, A.B.F.M.S., 211 Bluff, Yokohama.
 Atkinson, Miss Anna P., M.E.C., Nagoya.
 Atkinson, Rev. R. & W., 1905, Unc., 10 Wakinohamacho, Itchome, Kobe.
 Atkinson, Miss M. J., 1899, P.C.S., Takamatsu.
 Aurell, Rev. K. E., & W., 1899, A.B.S., 15-a Akashicho Tsukiji, Tokyo.
 Aurentis, L'Abbé P., Vicar Gen., 1878, R.C., Kyoto.
 Austen, Rev. W. T., & W., 1873, C. of E., 60c Bluff, Yokohama.
 Axling, Rev. William, & W., 1901, A.B.F.M.S., 10 Rokuchome Fujimi Cho, Kojimachi, Tokyo.
 Ayres, Rev. J.B., D.D., & W., 1888, P.C.U.S.A., Maruyama Cho, Shimonoseki (F.C. Osaka 21, 950) (A).

B

- Babcock, Miss B.R., 1897, A.E.C., Hirosaki.
 Bach, Rev., & W., Luth, 1916, Kurume.
 Baker, Miss Mollie, 1913, Y.W.C.A., 84 Rokuchome, Honchodori, Yokohama.
 Baldwin, Rev. J.M., & W., 1899, M.S.C.E.C., Nagoya.
 Balette, L'Abbé Justin, 1877, R.C., Tokyo.
 Ballagh, Mr. J.C., & W., 1875, P.C.U.S.A., Meiji Gakuin, Tokyo.
 Ballagh, Rev. J.H., D.D., 1861, R.C.A., 48c Bluff, Yokohama.
 Band, Rev. E., 1912, E.P., Tainan, Formosa.
 Bangs, Miss Louise, 1911, M.E.C., Kwassui Jo Gakko, Nagasaki (A).
 Barclay, Mr. J. Gurney, & W., 1907, C.M.S., Matsue.
 Barclay, Rev. T., 1875, E.P., Tainan, Formosa.
 Barnett, Miss Margaret, 1888, E.P., Tainan, Formosa.
 Barrows, Miss M.L., 1876, A.B.C.F.M., 59 Rokuchome, Nakayamate Dori, Kobe.
 Batchelor, Ven. Archdeacon J., D.D., F.R.G.S., & W., 1879, C.M.S. 1 Kita Sanjo, Nishi Shichichome, Sapporo.
 Bates, Rev. C.J.L., & W., 1902, M.C.C., (A).
 Baucus, Miss Georgiana, 1890, M.E.C., 37 Bluff, Yokohama.
 Bauernteind, Miss Susan M., 1900, E.A., 84 Sasugayacho, Koishikawa, Tokyo.
 Beaumont, Brigadier John W., & W., 1909, S.A., 618 Shimo Shibuya, Tokyo Fu.
 Bennett, Miss Nellie, 1910, M.E.C.S., (A). Blackstone, Va. U.S.A.
 Bennett, Rev. H.J., & W., 1901, A.B.C.F.M., Higashi Cho, Tottori.
 Benninghoff, Rev. H.B., D.D., & W., 1907, A.B.F.M.S., 91 Benten Cho, Ushigome, Tokyo.
 Benson, Rev. H.F., & W., 1906 S.D.A., 169-171 Amanuma, Suginami Mura, Toyotama Gun, Tokyo.
 Berlioz, Rt. Rev. Bishop, 1875, R.C., Sendai.
 Bernauer, Mrs. Estella A., Assembly of God, 43 Oyama Machi, Kanda, Tokyo.
 Berner, Miss Natàlia, 1912, E.A., 84 Sasugaya Cho, Koishikawa, Tokyo.
 Berry, Rev. Arthur D., D.D., 1902, M.E.C., 9 Aoyama Gakuin, Tokyo.
 Bertrand, L'Abbé Fr., 1890, R. C., Kokura.
 Biannic, L'Abbé Jean. 1897. R. C., Sambongi Machi, Aomori Ken.
 Bickel, Capt. Luke W., & W., 1898, A.B.F.M.S., 120 Goken Yashiki, Himeji.

- Bickersteth, Mrs. Edw., 1893, S.P.G., 358 Sanko Cho, Shirokane, Tokyo.
 Bigelow, Miss G. S., 1886, P.C.U.S.A., Shimonoseki.
 Billing, L'Abbé, L., 1895, R.C., Numazu (A).
 Binford, Mr. Gurney, & W., 1899, S.F., 26 Bizen Machi, Mito.
 Binsted, Rev. N.S., 1915, A.E.C., Tsukij, Tokyo.
 Bird, Miss F., M.C.C., Ueda, Shinshiu (A).
 Birraux, L'Abbé, J., 1890, R.C., Tsu, Ise.
 Bishop, Rev. Charles, & W., 1878, M.E.C., Aoyama Gakuin, Tokyo.
 Bixby, Miss Alice, 1914, A.B.F.M. S., Poultneyville, Vt.
 Blackmore, Miss I.S., 1889, M.C.C., 8 Torii Zaka, Azabu, Tokyo (A).
 Blair, Rev. F.H. & W., 1916, M.E.C., Aoyama Gakuin, Tokyo.
 Blanks, Mr. A.F., & W., 1917, M.E.C., Aoyama Gakuin, Tokyo.
 Bleby, Rev. H. L. & W., C.M.S., Tokyo.
 Bodley, Miss E., 1915, M.E.C., Hakodate.
 Boehrer, L'Abbé J. F., R.C., Fukuoka.
 Bois, Rev. J. B., 1900, R.C., Hibosashi Mura, Hirado, Nagasaki Ken.
 Bois, L'Abbé F. L. J., R.C., Nagasaki.
 Bonnell, Miss Maud, 1899, M.P.C., 810 Broadway, Nashville, Tenn. U.S.A.
 Bonnet, Rev. F., 1893, R.C., Oshima, Kagoshima Ken.
 Booth, Miss Alma, 1915, U.E.C., Kanazawa.
 Booth, Rev. E. S., & W., 1879, R.C.A., 178 Bluff, Yokohama, 25 E. 22nd St. N.Y.
 Bopes, Mr. Chas. F., 1915, Y.M.C.A.T., Tengachaya, 5340 Tennoji, Osaka.
 Bosanquet, Miss A. C., 1892, C.M.S., Tokyo.
 Bosanquet, Miss N. M., 1908, S.P.G., c/o S.P.G. House, Westminster, London.
 Bouldin, Rev. G. W., & W., 1906, S.B.C., 93 Sanchome, Kobinata Dai Machi, Koishikawa, Tokyo.
 Bouige, Rev. L. H., 1894, R.C., Oshima, Kagoshima Ken.
 Boulton, Miss P. D., 1883, C.M.S., 6 Chome Uehon Machi, Osaka.
 Bousquet, L'Abbé M. J., R.C., Osaka (A).
 Boutflower, Rt. Rev. C. H., D.D., (Bishop Cecil), 1909, 8 Sakae Cho, Shiba, Tokyo.
 Boutflower, Miss M. M., 1909, C. of E., 8 Sakae Cho, Shiba, Tokyo.
 Bower, Mr. C. W., Y.M.C.A.T., Dairen.
 Bowers, Miss Mary, 1914, Evang. Luth., Fukuoka.
 Bowles, Mr. Gilbert, & W., 1901, 1893, S.F., 30 Koun Machi, Mita, Shiba Tokyo.
 Bowman, Miss N. F. J., 1907, M.S.C.E.C., Arigasaki, Matsumoto.
 Boyd, Miss H., 1912, S.P.G., 16, Hirakawacho, Rokucho, Kojimachi, Tokyo.
 Boyd, Miss L. H., 1902, A.E.C., 21 Iidamachi, 6 Chome, Kojimachi, Tokyo.
 Bradshaw, Miss A. H., 1889, A.B.C.F.M., 6 Minami Rokken Cho, Sendai.
 Braithwaite, Mr. Geo., & W., 1886, J.B.T.S., 5 Hikawa Cho, Akasaka, Tokyo.
 Brand, Mr. Herbert G., & W., Unconnected, 22 Naka Rokuban Cho, Kojimachi, Tokyo (A).
 Brand, Rev. J. C., 1890, A.B.F.M.S., 46 Wakamatsu Machi, Ushigome, Tokyo.
 Branguier, Rev. L., 1894, R.C., Hitoyoshi, Kumamoto Ken.
 Breton, Rev. M. J., 1899, R.C., Kuroshima, Nagasaki Ken.
 Brick, Miss Ollie A., 1911, R.C.U.S.A., Miyagi Jo Gakko, Sendai (A).

- Briggs, Rev. F.C., & W., 1895, A.B.F.M.S., 120 Goken Yashiki, Himeji.
(F.C. Osaka 16,722)
- Briggs, Mr. Fred G., 1913, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
- Bristowe, Miss L. M., 1899, A.E.C., Aomori.
- Brokaw, Rev. Harvey, D.D., & W., 1896, P.C.U.S.A., Kyoto.
- Brooking, Miss Josephine, 1916, A.E.C., Kanazawa.
- Brown, Rev. C.L., D.D., & W., 1898, Evang. Lu'h., (A).
- Brown, Mr. F.K., & W., 1913, Y.M.C.A., 6 Ura Saru Gaku Cho, Kanda, Tokyo.
- Brown, Miss Winnifred, 1913, C.C., 354 Nakazato, Takinogawa Mura, Tokyo Fu.
- Bryan, Rev. J.I., Unc. Tokyo.
- Bryant, Miss E. M., Piratori, Hidaka.
- Buchanan, Miss Elizabeth O., P.C.S., 64 Shirakabe Cho, Ichhome, Nagoya.
- Buchanan, Rev. W.C., & W., 1891, P.C.S., 64 Shirakabe Cho, Ichhome, Nagoya.
- Buchanan, Rev. W. McS., D.D., & W., 1895, P.C.S. Ikuta Cho, Kobe.
- Buchanan, Mr. D.C., 1914, Y.M.C.A.T., Noda, Yamaguchi.
- Bull, Rev. Earl R., & W., 1911, M.E.C., 70 Ike no Ue Cho, Kagoshima.
- Bull, Miss Leila, 1888, A.E.C., 17 Kawaguchi, Osaka.
- Bullis, Miss Edith M., Unc., Yamamoto Dori, Kobe.
- Bullock, Miss, J.E.B., Fukuyama.
- Buncombe, Rev. W.P., & W., 1888, C.M.S., 52 Tsukiji, Tokyo.
- Burden, Rev. W.D., & W., 1898, 846 Sendagaya, Toyotama Gun, Tokyo Fu.
- Burton, Miss Mary E., 1916, A.B.C.F.M., Doshisha Girls' School, Kyoto.
- Buxton, Rev. B.F., & W., J.E.B., 112 Shichome, Yamamoto Dori, Kobe.
- Buzzell, Miss A.S., 1892, A.B.F.M.S., 2 Nakajima Cho, Sendai.

G

- Cadilhac, L'Abbé H. Vicar Gen'l, 1882, R.C., 13 Matsugamine, Utsunomiya.
- Callahan, Rev. W.J., (& W., absent) 1891, M.E.C.S., Uwajima, Iyo.
- Caloin, Rev. E., 1897, R.C., Kofu, Yamanashi Ken (A).
- Camp, Miss Evalyn, 1916, A.B.F.M.S., 10 Fukuro Machi, Surugadai, Tokyo.
- Campbell, Miss Edith, 1909, M.C.C., Toriizaka Eiwa Jo Gakko, Tokyo.
- Carlsen, Miss V.D., 1909, A.E.C., Maebashi.
- Carlson, Rev. C.E., & W., S. All., Ito, Izu.
- Carlyle, Miss E.A., C.M.S. c/o C.M.S. House, Salisbury Square, London.
- Carpenter, Miss M. M., 1895, A.B.F.M.S., 1303 Genessee St. Trenton, N.Y.
- Cary, Miss Alice E., 1915, A.B.C.F.M., Karasumaru Dori, Ichijo Sagaru, Kyoto.
- Cary, Rev. Otis, D.D., & W., 1878, A.B.C.F.M., Karasumaru Dori, Ichijo Sagaru, Kyoto.
- Cary, Rev. Frank & W. 1916, 202 Hayashi Cho, Sendagi, Hongo, Tokyo.
- Case, Miss D., 1916, S.P.G. 15 Nakayamate Dori, 6 Chome, Kobe.
- Castanier, L'Abbé B., 1899, R.C., Osaka.
- Cavaignac, L'Abbé Ed., 1901, R.C., Kagoshima.
- Cesca, Rev. Father, R.C., Niigata.
- Cesselin, L'Abbé C., 1907, R.C., Kesennuma Machi, Miyagi Ken (A).

- Cesselin, L'Abbé G., 1894, R.C., 8 Kita Fukashi, Matsumoto, Shinshiu (A).
 Cettour, L'Abbé J., 1885, R.C., Yamaguchi.
 Chabagno, L'Abbé J., 1906, R.C., 9 Wakaba Cho, Yokohama (A).
 Chambon, L'Abbé J. A., 1900, R.C., Hakodate.
 Chandler, Miss A.B., 1899, Unc., 5 Jodori, 10 Chome, Asahigawa.
 Chadelaine, L'Abbé, R.C., (A).
 Chapman, Rev. G. & W., 1884, C.M.S. (A).
 Chapman, Rev. J. J., & W., 1899, A.E.C., 82 Hiromichi, Okazaki Cho, Kyoto (F.C. Osaka 27734).
 Chappell, Rev. J., & W., 1895, A.E.C., Naka Machi, Mito.
 Chappell, Rev. B., D.D., 1890, M.E.C., (A).
 Chappell, Miss Constance S., 1912, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
 Chappell, Miss Mary H., 1912, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
 Charron, L'Abbé T., 1891, R.C., Himeji.
 Chatron, Rt. Rev. Bishop J., 1873, R.C., Osaka.
 Chase, Miss Laura, 1915, M.E.C., Aoyama Jo Gakuin, Tokyo.
 Chelault, Rev. J. A., & W., N.C., (A).
 Cheney, Miss Alice, 1915, M.E.C., Aoyama Jo Gakuin, Tokyo.
 Cherel, Rev. J. M., 1892, R.C., Sarugaku Cho, Kanda, Tokyo.
 Chiles, Miss C.H., 1915, S.B.C., 93 Sanchome, Kobinata Dai Machi, Koishikawa, Tokyo.
 Cholmondeley, Rev. L.B., 1887, S.P.G., 25 Iwate Cho, Ushigome, Tokyo.
 Chope, Miss D., 1917, S.P.G., 108 Zoshigaya Machi, Koishikawa Tokyo.
 Clagett, Miss M. A., 1887, A.B.F.M.S., Litchfield, Kentucky U.S.A.
 Clark, Rev. C. A., & W., 1887, A.B.C.F.M., Miyazaki.
 Clarke, Mr. Chas., 1912, O.M.S., Kashiwagi, Yodobashi, Tokyo Fu.
 Clark, Miss Sarah F., 1915, P.C.U.S.A., Kanazawa.
 Clarke, Rev. W. H., & W., 1899, S.B.C., 135 Kyomachi, Kumamoto.
 Clawson, Miss Bertha, 1898, C.C., Joshi Sei Gakuin, Takinogawa, Tokyo Fu-ka (A).
 Clazie, Miss Mabel, C.P., Tamsui, Formosa.
 Coates, Rev. H. H., D.D., (& W., absent) 1890, M.C.C., Hamamatsu.
 Coates, Miss A. L., 1895, M.P.C., 10 Motoshiro Cho, Hamamatsu.
 Cobb, Rev. E. S., & W., 1904, A.B.C.F.M., Karasumaru Dori, Imadegawa Agaru, Kyoto.
 Cockram, Miss S. H., 1893, C.M.S., Kushiwara Machi, Kurume.
 Coe, Miss Estelle, 1911, A.B.C.F.M., Tottori.
 Colborne, Mrs., 1897, C. of E., Hojo, Boshu.
 Cole, Rex, Y.M.C.A.T., 14 Kawaguchi, Osaka.
 Cole, Mr. A. B., & W., S.D.A., 171 Amanuma, Suginami Mura, Tokyo Fu.
 Coleman, Mr. H. E., & W., 1907, S.F., 53 Isarago Cho, Shiba, Tokyo.
 Coles, Miss A. M., 1910, J. E.B., Tokyo (A).
 Collen, Miss M.B., 7 Shindaiku Machi, Nagasaki.
 Combaz, Rt. Rev. J. C., 1889, R.C., Nagasaki.
 Connell, Miss Hannah, 1905, C.P., Tamsui, Formosa.
 Converse, Miss C.A., 1889, A.B.F.M.S., 3931 Aoki Cho, Kanagawa Machi, Yokohama.
 Converse, Mr. G. C., 1915 Y.M.C.A., 3 Mitoshiro Cho, Kanda.
 Cook, Miss M.M., 1905, M.E.C.S., 8:0 Broadway, Nashville, Tenn.
 Cooke, Rev. A. W., Ph. D., & W., 1899, A.E.C., 977 Naka Shibuya Tokyo.
 Cooke, Miss M. S., 1913, M.S.C.E.C., Shirakabe Cho, Nagoya.

- Cooper, Rev. S. E., & W., 1906, F.M.C. (A).
 Copp, Mr. C. W., Y.M.C.A.T., Iwakuni, Yamaguchi Ken.
 Cornier, L'Abbé A., 1900, R.C., Koriyama (A).
 Corgier, L'Abbé E., 1897, R.C., Wakamatsu (A).
 Cornwall-Leigh, Miss M. H., A.E.C., Kusatsu, Joshu.
 Correll, Rev. I. H., D.D., & W., 1873, A.E.C., 211 Atago Cho, Tsu, Ise.
 Correll, Miss Ethel, 1908, A.E.C., 11 Higashi Ichiban Cho, Sendai.
 Cosand, Rev. Joseph, 1885, U.B.C., 1929 Shimo Shibuya, Tokyo Fu.
 Cotrel, L'Abbé, 1902, R.C., Nakatsu, Oita Ken.
 Couch, Miss S. M., 1892, R.C.A., Sturges Seminary, Nagasaki (A). 25 E.
 22nd St. N.Y.
 Couch, Miss Helen, 1916, M.E.C., Aoyama Gakuin, Tokyo.
 Coulter, Mr. Sam. H., Y.M.C.A.T., Kami Nobori Cho, Hiroshima.
 Courtice, Miss Lois K., 1914, M.E.C., Nagoya.
 Cowl, Mr. John & W., C.M.S., Tokyo.
 Cowman, Rev. C. E., & W., 1901, O.M.S., Kashiwagi, Yodobashi Machi,
 Tokyo Fu.
 Cox, Miss A. M., 1900, C.M.S., Ashiya Mura, Muko Gun, Hyogo Ken.
 Cozad, Miss Gertrude, 1888, A.B.C.F.M., 59 Rokuchome, Naka Yamate
 Dori, Kobe.
 Cragg, Rev. W. J. M., & W., 1911, M.C.C., Kwansei Gakuin, Kobe.
 Craig, Mr. E. B., & W., Unc., Katase, Kanagawa Ken.
 Craig, Miss M., 1903, M.C.C., 8 Torii Zaka, Azabu, Tokyo (A).
 Cribb, Miss E. R., J.E.B., 37 Denbo Cho, Kita Nichome, Nishinari Gun,
 Osaka Fu.
 Cronise, Miss Florence, 1913, M.P.C., Shirakabe Cho, Nagoya.
 Crosby, Miss Amy R., 1913, A.B.F.M.S., 101 Hara Machi, Koishikawa,
 Tokyo.
 Crosby, Miss Julia N., Emeritus, W.U.M., 212 Bluff, Yokohama.
 Cumming, Rev. C. K., (& W., absent), 1889, P.C.S., Toyohashi.
 Cunningham, Rev. W. D., & W., Unc., 6 Naka Cho, Yotsuya, Tokyo (A).
 Curd, Miss Lillian, 1912, P.C.S., Tera Machi, Tokushima.
 Curtis, Miss Edith, 1912, A.B.C.F.M., Niigata (A).
 Curtis, Rev. F. S., & W., P.C.U.S.A., Shimonoseki.
 Curtis, Rev. W. L., & W. A.B.C.F.M., Imadegawa dori, Teramachi Nishi,
 Kyoto.
 Cuthbertson, Mr. James, & W., 1905, J.E.B., 9 Fukuro Machi, Surnga Dai,
 Kanda, Tokyo.

D

- Dalidert, L'Abbé Desiré, 1884 R.C., Yamagata.
 Damson, Mr. W. J., 1906, S.M., Nagasaki.
 Daniel, Miss N. Margaret, M.E.C., Aoyama Jo Gakuin, Tokyo.
 Danielson, Miss Mary, 1902, A.B.F.M.S., 11 Kami Dori, Shichome, Minami
 Horie, Nishi Ku, Osaka.
 Daridon, Rev. H., 1886, R.C., Tottori.
 Daughaday, Miss M. A., 1883, A.B.C.F.M., Kita Sanjo, Nishi 15 chome,
 Sapporo.
 Daugherty, Miss Lena G., 1915, P.C.U.S.A., Tokyo.
 Davey, Rev. P. A., & W., 1899, C.C., 72 Myogadani Machi, Koishikawa,
 Tokyo.

- Davidson, Miss F. E., P.C.U.S.A., Otaru, Hokkaido.
 Davis, Mrs. J. D., 1883, A.B.C.F.M., Kobe College, Kobe.
 Davis, Mr. J. Merle, & W., 1905, Y.M.C.A., 22 Fujimi Cho, Gochome, Kojimachi, Tokyo.
 Davis, Rev. W. A., (& W., (A.)) 1891, M.E.C.S., 2 of 135 Shichome, Kitano Cho, Kobe.
 Davison, Rev. J. C., D.D., 1873, M.E.C., 435 Furushinyashiki, Kumamoto.
 Davison, Rev. C. S. & W., M.E.C. 3 Aoyama Gakuin, Aoyama Tokyo.
 Dawson, Miss Elizabeth, M.P.C. 330 Ura Monzen Cho, Nagoya.
 Deffrenes, Rev. Jos. 1892, R.C., Fukushima.
 DeForest, Miss C. B., 1903, A.B.C.F.M., Kobe College Kobe.
 de Groot, Col. J. W. & W. 1916, S.A. 18 Akashi, Cho Tsukiji, Tokyo.
 Delahaye, L'Abbe, 906, R.C, Shizuoka.
 Demangelle, Rev. A. H., 1892, R.C., 19 Sekiguchi Daimachi, Koishikawa, Tokyo.
 Demaree, Rev. T. W. B., & W., 1889, M.E.C.S., Oita, Oita Ken.
 Demarest, Miss May B., 1912, R.C.C. (A).
 Denton, Miss Mary F., 1888, A.B.C.F.M. Doshisha Jo Gakko, Kyo'o (A).
 Deruy, L'Abbé, 1909, R.C., Matsuye.
 Detweiler, Rev. J. E., & W., 1910, P.C.U.S.A., 51 Hoeikami Cho, Fukui.
 Devenish-Meares, Miss F.S. 1915, C.M.S. 89 Harajuku, Aoyama, Tokyo.
 De Vinney, Rev. F. H., S.D.A., 171 Amanuma, Suginami Mura, Tokyo Fu.
 De Wolfe, Miss H. E., 1904, M.C.C., 14 Shintari zaka, Kanazawa (A).
 Dickerson, Miss Augusta, 1888, M.E.C., Iai Jo Gakko, Hakodate.
 Dickinson, Miss Emma E., 1897, M.E.C., 37 Bluff, Yokohama. (F.C. Tokyo 15,403).
 Dithridge, Miss H. L., 1910, A.B.F.M.S. c/o A.B.F.M.S. Ford Bldg., Boston, Mass.
 Dixon, Miss E.M., 1906, A.E.C., Morioka.
 Dooman, Rev. Isaac, & W., 1887, A.E.C. Yamada, Ise.
 Dosker, Rev. R. J., 1915, P.C.U.S.A., Tokyo.
 Dossier, L'Abbé R., 1901, R.C. Morioka.
 Dowd, Miss Annie, 1888, P.C.S., 180, Takajo Machi, Kochi.
 Dowie, Mr. Kenneth W., & W., 1913, C.P., Tamsui, Forinosa.
 Dozier, Rev. C. K., & W., 1906, S.B.C. 105 Dainyo Machi, Fukuoka.
 Drake, Miss Katherine L., 1909, M.C.C., Uyeda, Shinshu.
 Draper, Rev. G. F., S.T.D., & W., 1880, M.E.C. Yokohama.
 Draper, Miss Marian, M.E.C. Yokohama (A).
 Draper, Miss Winifred F., 1912, M.E.C., 53 Moto Machi, Hakodate.
 Drouart de Lezey, L'Abbé F. L. 1873, R.C., 19 Daimachi, Sekiguchi, Koishikawa, Tokyo.
 Drouet, L'Abbé, 1910, R.C. Nagasaki.
 Duke, Rev. M. O. M., C.M.S. Inari Machi, Oita.
 Dunlop, Rev. J. G. D.D. & W., 1887, P.C.U.S.A., Kanazawa.
 Dunning, Rev. M. D., & W., 1902, A.B.C.F.M., Karasumarudori, Ichi Jo Agaru, Kyoto.
 Durand, Rev. J. E., 1885, R.C., Iwojima, Nagasaki Ken.
 Duthu, L'Abbé J. B., 1885, R.C. Okayama.
 Dyer, Mr. A. L., & W., 1905, J.E.B., 58 Goken Yashiki, Himeji.

E

- Edmeades, Miss E., 1904, J.E.B., 31 Bankburn Road, The Brook, Liverpool (A).
 Elliot, Miss Isabel, 1913, C.P., Taihoku, Formosa.
 Ellis, Mrs. Charles, 1913, P.C.S., 180 Takajo Machi, Kochi.
 Ellis, Miss Nina P., P.C., U.S.A., Tokyo.
 Elwin, Rev. W. H., & W., 1907, C.M.S., 7 Sasugaya Cho, Koishikawa, Tokyo.
 Emery, Lloyd B., Y.M.C.A.T., Mitajiri, Yamaguchi Ken.
 Emerson, Miss Ruth, 1915, Y.W.C.A., Osaka.
 Erffmeyer, Miss Edna, 1906, E.A., 14 Yojo Dori, 2 Chome, Nishiku, Osaka.
 Erffmeyer, Miss Florence, 1911, E.A., Alibene, Kansas.
 Erickson, Rev. S.M., & W., 1905, P.C.S. 127 Hamano Cho, Takamatsu.
 Erskine, Rev. W. H., & W., 1904, C.C., 2395 Minami Kawahori Cho, Minami Ku, Osaka.
 Evans, Miss A., 1901, C.M.S., Hope Cottage, Llanfallteg, South Wales, (A).
 Evans, Rev. Chas. H., & W., 1894, A.E.C., Hodono Naka Cho, Akita (A).
 Evans, Miss E., 1913, P.C.U.S.A., Sapporo.
 Evans, Miss Sala, 1893, P.C.S., Kagoshima.
 Evrard, L'Abbé F., Vicar Gen., 1867, R.C., 44 Bluff, Yokohama.
 Ewing, Miss A. M., 1915, Unc., 3 of 82 Kogai Cho, Azabu, Tokyo.

F

- Fage, L'Abbé F., 1883, R.C., Kobe.
 Fanning, Miss K. F., 1914, A.B.C.F.M., 22 Nakayamate Dori, Rokuchome, Kobe.
 Faust, Rev. A. K., Ph.D., & W., 1900, R.C.U.S.A., 162 Higashi Samban Cho, Sendai (A).
 Ferguson, Rev. D., & W., 1889, E.P., Tainan, Formosa.
 Ferguson, Rev. J. Y., M.D., & W., 1905, C.P., Taihoku, Formosa.
 Ferrié, Rev. J. B., R.C. (A).
 Finlay, Miss L. Alice, 1905, M.E.C., 224 Yamashita Cho, Kagoshima.
 Fisher, Rev. C. H. D., & W., 1882, A.B.F.M.S., 58 Bluff, Yokohama (F.C., Tokyo, 27744).
 Fisher, Mr. Galen M., & W., 1898, Y.M.C.A., 22 Gochome, Fujimi Cho, Kojimachi Ku, Tokyo.
 Fisher, Mr. R. H., & W., 1914, A.B.F.M.S., 75 Bluff, Yokohama.
 Flaujac, L'Abbé, 1909, R.C., Tsukiji Cathedral, Tokyo.
 Fonte, Rev. J. A., & W., 1912, A.B.F.M.S., Rokumantai Cho, Tennoji, Osaka.
 Forester, Rev. and Hon. O. St. M., & W., C. of E., 2112 Negishi, Yokohama.
 Foss, Rt. Rev. H. J., D.D., & W., 1876, C. of E., Shi no Miya, Kobe.
 Foster, Mr. Godfrey, J.E.B., Kobe.
 Foxley, Rev. C. & W., 1909, S.P.G., 37 Goban Yashiki Himeji.
 France, Rev. W. F., 1909, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
 Francis, Miss R. M., C.M.A., Onomichi.
 Francis, Rev. T. R., & W., 1913, C.M.A., Shiobara, Hiroshima, Ken.
 Frank, Rev. J. W., & W., M.E.C.S., Nakatsu, Buzen.
 Freeth, Miss F. M., 1896, C.M.S., Motoyama Mura, Kumamoto.

French, Miss R. D., 1910, A.B.F.M.S., Milford, New Hampshire.
 Fressenon, L'Abbe M., 1903, R.C., Oshima, Kagoshima Ken.
 Fry, Rev. E. C., & W., 1894, A.C.C., No. 7 Nijo Machi, Utsunomiya.
 Fryer, Rev. W. O., & W., 1911, M.C.C., 319 Hyakkoku Machi, Kofu (A).
 Fryklund, Capt. Marie, 1914, S.A., 11 Ginza, Nichome, Tokyo.
 Fugill, Miss E. M., 1893, C.M.S., Yonago, Hoki.
 Fulton, Miss Marion H., 1915, P.C.U.S.A., Osaka.
 Fulton, Rev. G. W., D.D., & W., 1889, P.C.U.S.A., 22 Kawaguchi Machi, Osaka. (F.C. Osaka 13,828).
 Fulton, Miss Jane, 1912, M.E.C.S., Hiroshima Girls' School, Hiroshima.
 Fulton, Rev. S. P., D.D., & W., 1888, P.C.S., 135 Sanhome, Kitano Cho, Kobe.

G

Gaines, Miss N. B., 1887, M.E.C.S., Hiroshima Girls' School, Hiroshima.
 Gaines, Miss Rachel, M.E.C.S., Hiroshima Girls' School, Hiroshima.
 Gale, Rev. W. H., 1902, M.S.C.E.C., Shinta Cho, Ma'sumoto (A).
 Galgey, Miss L. A., 1899, C.M.S., Fukuyama.
 Gardener, Miss F., 1907, C.M.S., Tokushima.
 Gardiner, Mr. J. M., & W., 1880, A.E.C., (retired) 32 Dote Samban Cho, Kojimachi, Tokyo.
 Gardiner, Miss Ernestine W., 1906, A.E.C., Heian Jo Gakko, Kyoto.
 Gargnier, Rev. L. F., 1885, R.C., Sakitsu, Amakusa, Nagasaki Ken.
 Garman, Rev. C. P., & W., 1906, A.C.C., 902 Sendagaya, Tokyo. (F. C. Tokyo 10598)
 Garst, Miss Gretchen, 1912, C.C., Akita.
 Garvin, Miss A. E., 1882, P.C.U.S.A., Kure.
 Gauld, Rev. William, & W., C.P., Taihoku, Formosa.
 Geiey, Rev. J. B., 1895, R.C., Wakayama.
 Gemmill, Rev. W. C., 1895, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
 Gerhard, Miss Mary E., R.C.U.S.A., 160 Kita Yohan Cho, Sendai (A).
 Gerhard, Prof. Paul L., & W., 1897, R.C.U.S.A., 60 Kwozenji Dori, Sendai.
 Gifford, Miss Alice C., 1911, S.F., (A).
 Gifford, Rev. Frank D., 1911, A.E.C., c/o Bishop Tucker, Kyoto.
 Gillespy, Miss J. C., 1902, C.M.S., 108 Nobori Cho, Kure (A).
 Gillett, Miss E. R., 1896, Unc., 125 Kashiwagi, Yodobashi Machi, Tokyo Fu.
 Giraudias, L'Abbé, 1903, R.C., Odawara, Kanagawa Ken (A).
 Gist, Miss Annette, 1915, M.E.C.S., 35 Shichome, Nakayamate Dori, Kobe.
 Gleason, Mr. Geo., & W., 1901, Y.M.C.A., Sumiyoshi, Iiyogo Ken.
 Glenn, Miss Agnes, 1901, H.F., 105 Take Cho, Koya, Choshi, Shimosa.
 Goodwin, Miss Lora C., 1914, M.E.C., Sapporo.
 Gorbald, Mrs. R. P., 1892, P.C.U.S.A., Ichijo Dori, Muro Machi, Nishi ye Iru, Kyoto.
 Gordon, Mrs. M. L., 1872, A.B.C.F.M., Tera Machi Dori, Nashinoki Cho, Kyoto.
 Govenlock, Miss Isabel, M.C.C., 14 Shiritarizaka, Kanazawa (A).
 Gracy, L'Abbé L., 1897, R.C., Nagasaki.
 Graf on, Mr. H. H. & W., 1916, Y.M.C.A., 12 Shinryudo Cho, Azabu.
 Grafton, Paul A., Y.M.C.A.T., Tokumaya, Yamaguchi Ken.
 Graham, Daniel F., Y.M.C.A.T., Hagi, Yamaguchi Ken.
 Grant, Mr. J. P., 1913, Y.M.C.A.T., Nakagawara, Yamaguchi Ken.

- Gray, A. A., M.D., & W., 1913, C.P., Taihoku, Formosa.
 Gray, Mr. F. H., & W., Assembly of God, 897 Nakano, Tokyo Fu.
 Greene, Elsie, 1916, Y.W.C.A., 14 Kita Jimbo Cho, Kanda Tokyo.
 Gregson, Miss D., S.P.G., Okayama.
 Gressitt, Mr. J. F., & W., 1907, A.B.F.M.S., 30 Tsukiji, Tokyo.
 Grey, Rev. Wm. T., & W., 1905, S.P.G., (A) c/o S.P.G. House. Westminster, London.
 Grinand, L'Abbé, A., 1902, R.C., Kyoto.
 Griswold, Miss Fannie E., 1889, A.B.C.F.M., 132 Iwagiami Mura, Maebashi.
 Grover, Mr. Dana I., & W., 1904, A.B.C.F.M., Kara-sumaru Dori, Imadegawa Sagaru, Kyoto (A).
 Guinther, Rev. E. H., & W., 1914, R.C.U.S.A., 61 Kwonzenji Dori, Sendai.
 Gulick, Rev. Sidney L., D.D., & W., 1888, A.B.C.F.M., (A).
 Gunderl, Rev. W., 1906, Unc., Daigo Koto Gakko, Kumamoto.
 Gunter, Mamie E., Y.W.C.A., 14 Kita Jimbocho, Kanda, Tokyo.
 Gushue-Taylor, Dr. G., & W., 1911, E.P., Tainan, Formosa.

H

- Haden, Rev. T. H., 1896, M.E.C.S., Kwansei Gakuin, Kobe.
 Hager, Rev. S. E., D.D., & W., M.E.C.S., 2 of 135 Shichome, Kitano Cho, Kobe.
 Hagin, Rev. F. E., & W., 1900, C.C., 65 Miyashita Cho, Sugamo, Koishikawa, Tokyo (A).
 Hail, Rev. A.D., 1878, P.C.U.S.A., 33 Kawaguchi Cho, Osaka.
 Hail, Rev. J. B., D.D., & W., 1877, P.C.U.S.A., Wakayama.
 Hail, Mrs. J. E., P.C.U.S.A., 33 Kawaguchi Cho, Osaka.
 Haines, Mr. Paul, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
 Halbout, Rev. A., 1888, R.C., Akaogi Mura, Oshima, Kagoshima Ken.
 Hall, Rev. Marion E., & W., 1915, A.B.C.F.M., 839 Shimo Shibuya, Tokyo Fu.
 Halsey, Miss L. S., 1904, P.C.U.S.A., Joshi Gakuin, Kojimachi, Tokyo.
 Hamilton, Rt. Rev. Bishop H. J., D.D., & W., 1892, M.S.C.E.C., Hligashi Katahacho, Nagoya.
 Hamilton, Miss F., M.S.C.E.C., Matsumoto.
 Hampton, Miss Mary S., 1881, M.E.C., (A).
 Hannaford, Rev. Howard D., 1915, P.C.U.S.A., Kyoto.
 Hansee, Miss Martha L., 1907, Unc., Aoyama Gakuin, Tokyo.
 Hansen, Miss Kate I., 1907, R.C.U.S.A., Miyagi Jo Gakko, Sendai.
 Hanson, H. J., Y.M.C.A. T., 100 Yamashita Cho, Yokohama.
 Hard, Clara Taylor, Y.W.C.A., 14 Kita Jimbo Cho, Kanda, Tokyo.
 Harrington, Rev. C. K., D.D., & W., 1886, A.B.F.M.S., 29 Sanai Cho, Ushigome, Tokyo (A).
 Harris, Miss Bertha L., 1913, R.C.U.S.A., Kanazawa.
 Harris, Rt. Rev. Bishop M. C., D.D., L.L.D., M.E.C., Aoyama Gakuin, Tokyo.
 Harris, Mr. Richard W., & W., 1909, J.E.B., 157 Yoshi Hira Yabe Cho, Kobe.
 Harrison, Miss Ida, W., 1916, A.B.C.F.M., Kobe College, Kobe.
 Harrison, Rev. E. R., & W., 1914, A.B.M., Sankawa, Chiba.
 Hart, Miss C. E., 1889, M.C.C., Uyeda, Shinshu (A).

- Hartshorne, Miss A. C., 1893, Unc., Gobancho, Kojimachi, Tokyo.
- Hassell, Rev. Woodrow, & W., P.C.S., Takamatsu.
- Hassell, Rev. A. P., & W., P.C.S., Takamatsu.
- Hathaway, Miss M. R. A., 1905, Univ. M., 50 Takata Oimatsu Cho, Koishikawa, Tokyo.
- Haven, Miss Margaret 3131 Aoki Cho, Kanagawa Machi, Yokohama.
- Hayes, Rev. W. H. & W., 1916, U.B., 1912 Shimo Shibuya, Tokyo Fu.
- Hayes, Mr. C. D., & W., 1914, Y.M.C.A., 6 Ura Sarugakucho Kanda, Tokyo.
- Healett, Rev. S., & W., 1900, C.M.S., Shin Gakuin, Ikebukuro, Tokyo.
- Heaton, Miss C. A., 1893, M.E.C., 2 Samban Cho, Sendai.
- Heckelman, Rev. F.W. & W., 1906, M.E.C., Sapporo.
- Hennigar, Rev. E. C., & W., 1905, M.C.C., 216 Sengoku Machi, Toyama.
- Henty, Miss A. M., 1905, C.M.S., Kyomachi, Gifu.
- Hepner, Rev. C. W., & W., 1912, Evang. Luth., Osaka.
- Herbet, L'Abbé E. J., R.C., Shimonoseki.
- Herboltzheimer, Mr. J. N., & W., S.D.A., 2180 Minami Ota Machi, Yokohama.
- Hereford, Rev. W. F., & W., 1902, P.C.U.S.A., 189 Kokutaiji Mura, Hiroshima.
- Hermann, Rev. Father, R.C., Toyama.
- Hertzler, Miss Verna S., 1912, O.M.S., Yodobashi Machi, Kashiwagi, Tokyo Fu.
- Hervé, L'Abbé, 1897, R.C., Ichinoseki, Iwate Ken.
- Hess, Rev. James M., & W., 1916, A.B.C.F.M., Karasumaru-dori, Ichijo Sagaru, Kyoto.
- Hessler, Miss Minnie, K., 1907, F.M.C., 1921 Hidein Cho, Tennoji, Osaka.
- Heuzet, Rev. A. E., 1895, R.C., Kirinoura, Goto, Nagasaki Ken.
- Heywood, Miss G., 1904, A.E.C., Rikkyo Jo Gakko, 29 Tsukiji, Tokyo.
- Hewett, Miss E. J., 1884, M.E.C., 2 Samban Cho, Sendai.
- Hibbard, Mr. C. V., & W., 1902, Y.M.C.A., Dairen, 124 E. 28th St. New York.
- Hicks, C. R., Y.M.C.A. T., Matsubara, Sembon, Kyoto.
- Hiles, Mr. L.C., O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
- Hill, Alfred W., Y.M.C.A. T., Aoki Yama, Honcho 3 chome, Shimonoseki.
- Hind, Rev. J., & W., 1890, C.M.S., 107 Higashi Kajimachi, Kokura, (F.C. Fukuoka, 5,899).
- Hodges, Miss Olive I., 1902, M.P.C., (A).
- Hoekje, Rev. W. G., & W., 1907, R.C.A., Nishi Hori Bata, Saga.
- Hoffman, Rev. B. P., & W., S.D.A., 171 Amanuma, Suginami Mura, Toyotama-gun, Tokyo Fu.
- Hoffsommer, Rev. W. E., & W., 1907, R.C.A., 3228 17th St., Hamburg, Penn., U.S.A.
- Hogan, Miss F. M. F., 1892, S.P.G., 358 Sanko Cho, Shirokane, Shiba, Tokyo.
- Holland, Miss J. M., 1888, C. of E., Ind., Chikko, Osaka.
- Holland, Miss Charlie, M.E.C.S., Oita, Oita Ken.
- Holliday, Mr. George A., 1916, M.E.C., Aoyama Gakuin, Tokyo.
- Holmes, Rev. C. P., & W., 1906, M.C.C., Fukui.
- Holmes, Rev. Jerome C., & W., 1913, A.B.C.F.M., Otaru.
- Holmes, Miss M., 1916, S.P.G., 456 Shimo Gion Cho, Kobe.
- Holtom, Rev. D. C., & W., 1910, A.B.F.M.S., c/o A.B.F.M.S., Box 41, Ford Bldg., Boston Mass.

- Horn, Rev. E. T., & W., 1911, Evang. Luth., 2 Tsurumae Cho, Naka Ku, Nagoya.
- Horne, Miss A. C. J., 1906, C.M.S., Kokura (A).
- Hospers, Miss Hendrine, 1913, R.C.A., 45 Shimo Ta'suo Cho, Kagoshima.
- Howard, Miss E., S.P.G., 5 Sanchome, Nakayamate Dori, Kobe.
- Howard, Miss R. D., 1891, C.M.S., Shinonome Cho, Nichome, Osaka.
- Howe, Miss Annie L., 1887, A.B.C.F.M., Nakayamate Dori, 22 Roku-chome, Kobe.
- Howey, Miss Harriet, 1916, M.E.C., Kumamoto.
- Hoyt, Miss O. S., 1902, A.B.C.F.M., Kobe College, Kobe.
- Hughes, Miss A. M., 1897, C.M.S., Usu. (A).
- Hughes, Miss E., S.P.G., 15 Roku-chome, Nakayamate Dori, Kobe.
- Hughes, Miss E. E., C.M.S., (A).
- Humphrey, Rev. L. H., & W., 1915, N.C., Sosui Hama, Hiro Machi, Kyoto.
- Humphreys, Miss M., 1915, A.E.C., Tsu, Ise.
- Hunziker, Pfarrer Jakob, & W., G.E.P.M.S., 23 Kamitomi-zaka, Koishikawa, Tokyo.
- Hurd, Miss Helen R., 1911, M.C.C., Kofu (A).
- Hutchings, Miss A. M., 1908, Unc., Nikko.
- Hutchinson, Ven. Archdeacon A.B., & W., 1881, C.M.S., 9 Deshima, Nagasaki.
- Hutchinson, Rev. A. C., & W., 1909, C.M.S., 95 Yamanoguchi Machi, Kagoshima.
- Hutchinson, Rev. E. G., 1916, C.M.S., Yonago.
- Hutt, L'Abbé Alfred, 1898, R.C., Hakodate.
- Hytonen, Miss R., 1912, Luth., Iida Machi, Shinshu.

I

- Iglehart, Rev. C. W., & W., 1909, M.E.C., Sendai.
- Iglehart, Rev. E. T., & W., 1904, M.E.C., 4 Aoyama Gakuin, Tokyo.
- Imbrie, Rev. Wm., D.D., & W., 1875, P.C.U.S.A., Meiji Gakuin, Shirokane, Shiba, Tokyo.
- Imhof, Miss Louisa, 1889, M.E.C., Ikuji-In, 160 Kita Yoban Cho, Sendai.

J

- Jack, Rev. Milton, & W., C.P., Taihoku, Formosa.
- Jacques, S. G., & W., 1916, S.D.A., 180 Sanya, Yoyogi, Tokyo.
- Jacquet, L'Abbé, Vicar Gen'l. R.C., 1887, Shimizu Koji, Sendai.
- Jacobson, E. L., Y.M.C.A.T., Shimo Yama'e, Kobe.
- Jesse, Miss M. D., 1911, A.B.F.M.S., c/o A.B.F.M.S., Ford Bldg., Boston, Mass.
- Jex-Blake, Miss M. B., 1898, C.M.S., Hon Machi, Muroran, Hokkaido (A).
- Johan, Rev. Father, R. C., Matsuyama.
- Johnson, Miss Kate V., 1886, C.C., 262 Hayashi Cho, Dangozaka-ue, Sendagi, Hongo, Tokyo (A).
- Johnson, Rev. W. T., & W., 1902, P.C.U.S.A., Tsukiji, Tokyo.
- Johnstone, Miss J. M., 1905, P.C.U.S.A., Kanazawa.
- Joly, Rev. E. C., 1885, R.C., Miyazaki, Miyazaki Ken.

- Jones, Rev. E. H., & W., 1884, A.B.F.M.S., 462 Minami Machi, Mito.
 Jones, Miss Mabel, A. B. F. M. S., 101 Hara Machi, Koishikawa Ku, Tokyo.
 Jones, Rev. H. P., & W., M.E.C.S., 53 Kami Nagarekawa Cho, Hiroshima.
 Jones, Thomas, M., & W., 1917, S.F., 30 Koun Cho, Mita, Shiba, Tokyo.
 Jones, Rev. D. P., 1916, E.P., Formosa.
 Jones, Rev. J. I., & W., 1909, M.E.C., (A).
 Jorgensen, Mr. Arthur, & W., 1912, Y.M.C.A., 124 E. 28 St. New York.
 Jost Miss H. J., 1908, M.C.C., 14 Shiritari Zaka, Kanazawa.
 Judson, Miss Cornelia, 1887, A.B.C.F.M., Niban Cho, Matsuyama.
 Juergensen, Mr. C. F., & W., Assembly of God, 55 Morikawacho, Hongo, Tokyo.
 Julius, Miss O., C. of E., Ind., 12 Kawaguchi Cho, Osaka.

K

- Kaufman, Miss Emma T., 1913, Y.W.C.A., 14 Kita Jimbo Cho, Kanda, Tokyo.
 Keagey, Miss M. D., 1908, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
 Keen, Miss E. M., 1896, C.M.S., 7, Shindaiku Machi, Nagasaki.
 Keirn, Rev. G. I., D.D., & W., 1899, Univ. M., 15 Dote Samban Cho, Kojimachi, Tokyo (A).
 Kelly, Rev. H. 1913, S.S.M., Shingakuin, Ikebukuro, Tokyo.
 Kennion Miss O., 1917, C of E. 358 Sanko Cho, Shirokane, Shiba, Tokyo.
 Kent, Miss K. A. E., 1913, A.E.C., Fukushima.
 Kenyon, Harrison M., Y.M.C.A.T., Otaru.
 Ketchum, Miss Edith L., M.E.C., (A).
 Kettlewell, Rev. F., & W., 1905, S.P.G., 21 of 1752 Fukiai Cho, Kobe.
 Kidwell, Miss L. M., 1894, M.E.C., Nagasaki.
 Kilbourne, Rev. E. A., & W., 1902, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
 Kilbourne, Rev. E. L., 1912, Q.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
 Killam, Miss Ada B., 1902, M.C.C., (A).
 King, Ven Archdeacon A.F., 1888, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
 Kingsbury, Rev. W. de L., & W., 1907, Unc., Tsukimi Zaka, Akatsuka-Kyoku, Nagoya.
 Kinney, Miss J. M., 1905, C.P., Tamsui, Formosa.
 Kipp, Rev. & W. 1916, Luth., Tokyo.
 Kirtland, Miss Leila, 1910, P.C.S., Kinjo Jo Gakko, Shichome, Shirakabe Cho, Nagoya (A).
 Klein, Miss Louise, Univ. M., 50 Ta'ata, Oimatsu Cho, Tokyo.
 Knight, Rev. O. H., & W., 1899, C.M.S., Rapkyns, Horsham, England.
 Knipp, Rev. J. Edgar, & W., U.B.C., 18 Miyano-Waki, Okazaki Cho, Kyoto.
 Kriete, Rev. C. D., & W., 1912, R.C.U.S.A., 1016 Muyuka Machi, Yamaga'a.
 Kuyper, Rev. Hubert, 1911, R.C.A., 71 Osawakawara Koji, Morioka.
 Kuyper, Miss Jennie M., 1905, R.C.A., 178 Bluff, Yokohama.

L

- Lafon, L'Abbé H., 1881, R.C., Fukushima.
 Laisné, L'Abbé T., R.C., (A).
 Lake, Rev. L.C., & W., 1916, P.C.U.S.A., Meiji Gakuin, Tokyo.
 Landis, Rev. H. M., & W., 1888, P.C.U.S.A., Meiji Gakuin, Tokyo.
 Landsborough, D., M.D. & W., 1895, E. P., Shoka, Formosa, (A).
 Lane, Miss E. A., 1912, C.M.S., 45 Yamanouchi Cho, Kagoshima.
 Lang, Rev. D. M., & W., 1880, C.M.S., 55 Moto Machi, Hakodate.
 Langlais, Rev. J., R. C., (A).
 Langley, Mr. Hubert, Y.M.C.A.T., Mikage, Hyogo Ken.
 Langman, Mr. P. J., Y.M.C.A.T., Moto Machi, Hakodate.
 Laning, George, M.D., & W., 1910, A.E.C., Cedar Park Ave., Chevy Chase Md. U.S.A.
 Laning, Miss Mary E., 1908, A.E.C., Nara.
 Lansing, Miss H. M., 1893, R.C.A., 25 East 22nd St. N.Y.
 Lassen, Mr. L., O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
 Lawrence, Mr. A., & W., B.B.S., 95 Yodo Machi, Kobe.
 Layman, Rev. L., D.D., & W., 1895, M.P.C., 83 Hinode Cho, Yokohama.
 Lea, Rt. Rev. A., D.D., & W., 1897, C.M.S., Fukuoka.
 Learned, Rev. D. W., D.D., & W., 1875, A.B.C.F.M., Imadegawa Dori, Kyoto.
 Leavitt, Miss Julia, 1881, P.C.U.S.A., Tanabe, Wakayama Ken. (F.C. Osaka, 11,034).
 Lebarbey, L'Abbé, R.C., (A).
 Lebel, Rev. E., 1892, R.C., Shimazaki Mura, Kumamoto Shi-gai.
 Lediard, Miss Mary F., 1906, C.C., Joshi Sei Gakuin, 354 Nakazato, Takinogawa, Tokyo Fu.
 Lediard, Miss E. 1916, M.C.C., Uyeda.
 Lee, Miss Bessie M., 1914, M.E.C., Fukuoka.
 Lee, Miss Edna, 1913, M.E.C., Yokohama.
 Lee, Rev. F. E., Ph.D., & W., 1917, 354 Nakazato, Takinogawa, Tokyo Fu.
 Lee, Miss Mabel, 1903, M.E.C., (A).
 Lemarié, Rev. F. P. M., 1898, R.C., Yatsushiro, Kumamoto Ken.
 Lemoine, Rev. J. C., 1894, R.C., Nagoya, (A).
 Lennox, Miss E. G., M.S.C.E.C., Niigata.
 Lewis, Miss Alice G., 1905, S.F., 30 Koun Cho, Mi a Shiba, Tokyo.
 Lindgren, Rev. R. & W., 1917, Finn. Luth., Tokyo.
 Lindsay, Miss O. C., M.C.C., Eiwa Jo Gakko, Shizuoka (A).
 Lindsey, Miss Lydia A., 1907, R.C.U.S.A., Migagi Jo Gakko, Sendai.
 Lindstrom, Rev. H., & W., 1891, C.M.A., 24 Shimonaka Machi, Hiroshima.
 Linn, Rev. J. K., & W., 1915 Evang. Luth., 144 Haramachi, Hongo Ku, Tokyo.
 Lippard, Rev. C. K., D.D., & W., 1900, Evang. Luth., Saga, Kyushu.
 Lissarrague, L'Abbé, 1901, R.C., (A).
 Livings on, Miss A.A., 1913, E.P., Shoka, Formosa.
 Lloyd, Miss J., 1913, E.P., Tainan, Formosa.
 Lloyd, Rev. J. H., & W., 1908, c/o 281, 4th Ave., New York.
 Lobbell, Rev. N. L., & W., 1905, Univ. M., 32 Nichome, Higashi Kusbuka Cho Shizuoka.
 Logan, Rev. C. A., D.D., & W., 1902, P.C.S., Tokushima. (F.C. Osaka 22,937)

- Lombard, Rev. F. A., & W., 1900, A.B.C.F.M., Muro Machi Dori, Imadegawa Agaru, Kyoto.
 London, Miss M. H., 1907, P.C.U.S.A., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
 Loomis, Miss C. D., 1901, W.U.M., 223 Bluff, Yokohama.
 Loomis, Rev. H., & W., 1872, Unc., Yokohama, (A).
 Lumpkin, Miss Estelle, 1911, P.C.S., Tokushima.
 Luther, Miss I. R., 1898, P.C.U.S.A., Hokuriku Jo Gakko, Kanazawa.

M

- MacCauley, Rev. Clay, D.D., Unit., 2 Shikoku, Mita, Shiba, Tokyo.
 Macdonald, Miss A. C., 1904 Unc., 12 Tamachi, Sanchome, Ushigome, Tokyo.
 MacIntire, Miss Frances W., 1916, M.E.C., Hakodate.
 MacKay, Mr. G. W., & W., C.P., Tamsui, Formosa.
 Mackintosh, Miss Sabine. E., 1916, E.P., Formosa.
 MacLeod, Rev. D. & W., 1907, C.P., Tamsui, Formosa.
 MacNair, Mrs. T. M., 1883, P.C.U.S.A., 2 Nishi Machi, Nihon-enoki, Shiba, Tokyo.
 Madeley, Rev. W. F., & W., 1889, A.E.C., 9 Motokaji Cho, Sendai (A).
 Makeham, Miss S. E., 1908, M.S.C.E.C., Nagano.
 Mann, Miss Irene. P., 1895, A.E.C., Utsunomiya.
 Mann, Rev. J. C., & W., C.M.S., Matsuye.
 Marie, L'Abbé L. C., 1888, R.C., Hiroshima.
 Marion, L'Abbé P., R.C., 1895, Fukushima.
 Marmonier, L'Abbé P. C. H., 1900, R.C., Tamatsukuri, Osaka.
 Martin, Mr. J. V., & W., 1914, M.E.C., Aoyama Gakuin, Tokyo.
 Martin, Rev. Wm., & W., 1914, Union Church, 67 Bluff, Yokohama.
 Martin, L'Abbé, 1910, R.C., Miyazaki.
 Matheson, Miss Margaret S.A., M.E.C., Nagasaki.
 Mathon, L'Abbé Remy, R.C., (A).
 Matrat, Rev. J. Fr., 1881, R.C., Hirosashi, Hirado, Nagasaki Ken.
 Matthew, Miss Margaret L., 1908, Y.W.C.A., 14 Kita Jimbo Cho, Kanda, Tokyo.
 Matthews, Rev. W. K., & W., 1902, M.E.C.S., Kwansei Gakuin, Kobe.
 Matthews, Miss Mary, 1916, A.E.C., Heian Jo Gakko, Kyoto.
 Mauk, Miss Laura, E.A., 84 Sasugaya Cho, Koishikawa, Tokyo.
 Maxwell, Rev. J. L., M.D., & W., 1901, E.P., Formosa (A).
 Mayer, Rev. P. S., & W., 1909, E.A., (A) Paynesville, Minnesota.
 Mayrand, Rev. P. A., 1889, R.C., Hachioji.
 McAlpine, Rev. R. E., D.D., & W., 1885, P.C.S., 64 Shirakabe Cho, Ichome, Nagoya.
 McCaleb, J. M., (& W., absent) 1892, Unc., 68 Zoshigaya Mura, Koishikawa, Tokyo.
 McCall, Rev. C. F., & W., 1908, C.C., (A).
 McCauley, Mrs. J. K., 1880, P.C.U.S.A., Tokyo.
 McCloy, Miss G. J., W.U.M., Yokohama.
 McCord, Rev. E. K., & W., 1900, A.C.C., 41 Karahori Cho, (F.C. Tokyo 18,007) Sendai.
 McCoy, Rev. R. D., & W., 1904, C.C., Sei Gakuin, Takinogawa, Tokyo Fu.
 McCrory, Miss Carrie H., 1912, P.C.U.S.A., Otaru.

- McDonald, Miss M. D., 1912, P.C.U.S.A., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo (A).
- McDowell, Miss Jessie, 1912, M.E.C.S., Hiroshima Girls' School, Hiroshima.
- McIlwaine, Rev. W. B., & W., 1889, P.C.S., 188 Sanchome, Tori Cho, Kochi.
- McKenzie, Rev. D. R., D.D., (& W. (A).), 1891, M.C.C., 23 Kamitimizaka, Koishikawa, Tokyo, (F.C., Tokyo, 24,908).
- McKim, Rt. Rev. John, D.D., 1880, A.E.C., 38 Tsukiji, Tokyo.
- McKim, Miss Bessie, 1905, A.E.C., 472 Nishi Okubo, Tokyo Fu.
- McKim, Miss Nellie, 1914, A.E.C., 38 Tsukiji, Tokyo.
- McKim, Rev. J. Cole, & W., 1912, A.E.C., Wakamatsu.
- McKinnon, D. Brooke, 1917, Y.M.C.A.T., Otaru.
- McKowan, Miss Amy E., 1911, A.B.C.F.M., Baikwa Jo Gakko, Osaka.
- McLeod, Miss Anna, 1910, M.C.C., Kanazawa.
- McWilliams, Rev. W. R., & W., 1916, M.C.C., 23 Kamitimizaka, Koishikawa, Tokyo.
- Mead, Miss Bessie, 1904, A.E.C., Yamagata.
- Mead, Miss Lavinia, 1887, A.B.F.M.S., Imasato, Kamitsu Mura, Nishinari Gun, Osaka.
- Medling, Rev. P. P., & W., 1907, S.B.C., 79 Yamashita Cho, Kagoshima.
- Melton, Miss, M.C.C., Toriizaka Eiwa Jo Gakko, Azabu, Tokyo.
- Menteth, Miss L. Stuart, 1916, S.P.G., 358 Sanko Cho, Shirokane, Shiba, Tokyo.
- Meredith, Rev. F. C., 1912, A.E.C., Maebashi.
- Messenger, Rev. J. F., & W., 1916, Unc., 6 Naka Cho, Yotsuya, Tokyo.
- Meyers, Rev. J. T., & W., 1893, M.E.C.S., 133 Kami Nobori Cho, Hiroshima.
- Milan, Rev. Father, R.C., Uwajima.
- Miles, Rev. B. N., & W., 1909, S.P.G., Dzushi.
- Miller, Rev. H. K., & W., 1892, R.C.U.S.A., 9-B. Tsukiji, Tokyo. (F.C., Tokyo 20,029).
- Miller, Miss Alice, 1896, Unc., 789 Sendagaya, Tokyo.
- Miller, Rev. L. S. G., & W., 1907, Evang. Luth.; 15 Gokurakuji Cho, Fukuoka.
- Miller, Colwell, 1917, Y.M.C.A.T., Meiji Gakuin, Shiba, Tokyo.
- Miller, Miss Janet, M.E.C.S., Hiroshima, Girl's School, Hiroshima.
- Miller, Mr. W. F., O.M.S., Kashiwagi Yodobashi Machi, Tokyo Fu.
- Millican, Rev. R. W., 1911, F.M.C., Sumoto, Awa.
- Milliken, Miss E. P., 1884, P.C.U.S.A., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
- Millman, Rev. R. M., & W., 1909, M.S.C.E.C., Toyohashi.
- Mills, Mr. E. O., & W., 1908, S.B.C., Box 359, R.F.D., Route 9. Los Angeles, Calif., U.S.A.
- Minkinen, Rev. D., & W., 1905, Finn. Luth., Kami Suwa, Shinshu.
- Misener, Mrs. E. W., M.C.C., Kwansei Gakuin, Kobe. (A).
- Mohr, Rev. Father, R.C., Yamagata.
- Monk, Miss A. M., 1904, P.C.U.S.A., Ilokusei Jo Gakko, Sapporo.
- Montagu, L'Abbe L., 1902, R.C., Sendai.
- Montgomery, Rev. W. E., & W., 1909, E.P.
- Montieth, Miss L. S., 1915, S.P.G., Tokyo.
- Moody, Rev. Campbell N., E.P., Formosa. (A).
- Moon, Miss Mira, Unc., Aoyama Gakuin, Tokyo.
- Moore, Rev. B. S., & W., 1915, Unc., Motomachi, Yokohama.

- Moore, Miss Ellen, 1900, U. B., 1929 Shimo Shibuya, Tokyo Fu.
 Moore, Rev. J. P., D.D., & W., 1883, R.C.U.S.A., 112 Kita Nibancho, Sendai.
 Moore, Rev. J. W., & W., 1890, P.C.S., Susaki Machi, Kochi Ken.
 Moore, Rev. D. H., & W., 1914, C. of E., 1833 Shimo Shibuya, Tokyo Fu.
 Morgan, Miss A. E., 1889, P.C.U.S.A., Yokkaichi, Ise.
 Moulton, Miss Julia, 1891, R.C.A., 178 Bluff, Yokohama.
 Moran, Rev. S. F., & W., 1916, A.B.C.F.M., 12 Honmura Cho, Azabu, Tokyo.
 Mozley, Miss G., 1916, J.E.B., Tokyo.
 Munroe, Rev. H. H., & W., 1906, P.C.S., 602 Eikokuji Machi, Kochi.
 Munroe, Miss Helen, 3131 Aoki Cho, Kanagawa Machi, Yokohama.
 Murray, Rev. D. A., D.D. & W., (A). 1888, P.C.U.S.A., Tsu.
 Myers, Rev. H. W., D.D., & W., 1897, P.C.S., Yamamoto Dori, Kobe.
 Mylander, Miss Ruth, 1910, F.M.C., 1921 Hidein Cho, Tennoji, Osaka.
 (A).

N

- Nash, Miss E., 1891, C.M.S., Matsuye.
 Neely, Miss Clara J., 1899, A.E.C., Portsmouth, Va., U.S.A.
 Neville, Miss C. L., 1905, S.P.G., c/o S.P.G. House, Westminster, London.
 Newbold, Miss E. G., 1907, A.E.C., Koriyama.
 Newcomb, Miss E. hel, 1913, M.E.C.S., Ōi a, Ōita Ken.
 Newell, Rev. H. B., D.D., & W., 1887, A.B.C.F.M., Niban Cho, Matsuyama.
 Newton, Rev. J. C. C., D.D., & W., 1888, M.E.C.S., Kwansai Gakuin, Kobe.
 Nichols, Rev. S. H., & W., 1911, A.E.C., 127 Azabashi moto Uramachi, Aomori.
 Nicholson, Mr. Herbert U., 1915, S.F., 30 Koun Machi, Mita, Shiba, Tokyo.
 Nicodemus, Prof. F. B. & W. Sendai, (A).
 Nielson, Rev. A. B., 1895, E.P., Tainan, Formosa.
 Nielson, Rev. J. P., & W., 1909, Luth., 53 Nichome, Hiyoshi Cho, Kurume.
 Noailles, L'Abbé Olivier de, 1883, R.C., 80 Honmura, Yamashita Cho, Yokohama.
 Noordhoff, Miss Jeane, R.C.A., Maruyama Machi, Baiko Jo Gakuin, Shimonoseki.
 Norman, Rev. D., & W., 1897, M.C.C., 12 Agata Machi, Nagano, (A).
 Norman, Miss L., 1913, M.C.C., Kwansai Gakuin, Kobe. (A).
 Norton, Miss E. L. B., 1900, C.M.S., Sapporo.
 Norton, Miss Dorothy, 1916, A.E.C., c/o Bi-hop Tucker, Kyoto.
 Noss, Rev. Christopher, D.D., & W., 1895, R.C.U.S.A., Wakama'su, (A).
 Nott, Miss F. L., 1916, C.M.S., Nagasaki.
 Nylund, Miss J., Luth. Finn., Shinshu, Iida.

O

- Obe, Rev. E. I., & W., 1904, M.P.C., Tamanoi Cho, Atsu'a, Nagoya.
 Ogburn, Rev. N. S., 1912, M.E.C.S., Tokuyama, Yamaguchi Ken.
 Oldham, Miss Lavinia, 1892, C.C., 35 Nakano Cho, Ichigaya, Tokyo.

- Olds, Rev. C. B., & W., 1903, A.B.C.F.M., Nichome Gakko Cho, Niiga'a.
 Oliphant, Rev. L. D., & W., 1914, C.C., Aki'a.
 Oltmans, Rev. A., D.D., & W., R.C.A., Meiji Gakuin, Shirokane, Shiba,
 Tokyo.
 Oltmans, Miss C. J., 1914, R.C.A., 178 Bluff, Yokohama.
 Olmans, Miss F. E., 1914, R.C.A., 178 Bluff, Yokohama.
 Oney, Rev. Edward, O.M.S., Kashiwagi, Yodobashi, Tokyo Fu.
 Orknery, Mr. John, O.M.S., Kashiwagi, Yodobashi, Tokyo Fu.
 Ostrom, Rev. H. C., & W., 1911, P.C.S., Tokushima.
 Outeridge, Rev. H. W., & W., 1910, M.C.C., (A).
 Oxford, Mr. J. S., & W., 1910, M.E.C.S., 23 Shichome, Kita Nagasa Dori,
 Kobe.

P

- Page, Miss Mary, 1912, Y.W.C.A., 14 Kita Jimbo Cho, Kanda, Tokyo.
 Painter, Rev. S., & W., 1896, C.M.S., Omuta, Fukuoka Ken.
 Parker, Miss A., 1901, S.P.G., 337 Okuhirano Mura, Kobe (A).
 Parker, Miss Edith, 1909, C.C., 354 Nakazato, Takinogawa, Tokyo Fu.
 Parker, Miss Mary M., 1916, M.C.C., Nagano, Shinshu.
 Parmelee, Miss H. F., 1877, A.B.C.F.M., 15 Teppo Cho, Matsuyama.
 Parrott, Mr. Fred., & W., 1890, B.B.S., Bible House, 95 Yedo Machi,
 Kobe.
 Pasley, Miss M. L., 1903, C.M.S., Hamada.
 Patterson, Rev. G. S., & W., 1912, M.C.C., Toronto.
 Patton, Miss A. V., 1900, P.C.S., Okazaki, Mikawa.
 Patton, Miss F. D., 1895, P.C.S., Okazaki, Mikawa.
 Pawley, Miss Anabelle, 1915, A.B.F.M.S., 47 Shimo Tera Machi, Himeji.
 Payne, Miss E. C., 1892, C.M.S., Otaru.
 Payne, Miss Ada, M., M.C.C., Toyama.
 Pearce, Miss E. A., 1908, O.M.S., Kashiwagi, Yodobashi, Tokyo Fu.
 Peatross, Rev. L. A., 1913, A.E.C., 53 Tsukiji, Tokyo.
 Peck, Miss Sally P., 1901, A.E.C., Yoshida Machi, Kami Kyoku, Kyoto.
 Peckham, Miss Carrie, M.E.C., 1915, Kwassui Jo Gakko, Nagasaki.
 Pedley, Rev. Hilton, & W., 1889, A.B.C.F.M., 132 Iwagami Mura,
 Maebashi (A).
 Peeke, Rev. H. V. S., D.D., & W., 1888, R.C.A., (F.C. Fukuoka, 810) 25
 East 22nd St. New York City.
 Peet, Miss Azalia, 1916, M.E.C., Fukuoka.
 Pelu, Rev. A.C.A., 1872, R.C., Do a'ki, Goto, Nagasaki Ken.
 Pennick, Capt. Henry R., & W., 1913, S.A., 4 Hikawa Cho, Akasaka,
 Tokyo.
 Penrod, Miss C. T., 1892, J.E.B., 356 Naka Hyakunin Machi, Okubo,
 Tokyo Fu.
 Perrin, Rev. H. O., 1884, R.C., Kobe.
 Peterson, Miss A. J., 1891, S. All., Chiba, Shimosa.
 Peto, Mr. H., C.M.S., Yonago.
 Pettee, Rev. J. H., D.D., & W., 1878, A.B.C.F.M., 12 Honmura Cho,
 Azabu, Tokyo (F.C., Tokyo, 32418).
 Pettier, L'Abbé A. E., 1868, R.C., 44 Bluff, Yokohama.
 Phelps, Mr. G. S., & W., 1902, Y.M.C.A., 22 Fujimi Cho, Gochome,
 Kojimachi, Tokyo (A).

- Philips, Miss E. G., 1901, S.P.G., 108 Zoshigaya Machi, Koishikawa, Tokyo.
- Pickard-Cambridge, Rev. C. O., M.A., & W., C.M.S., 1 Tonoo Cho, Saseho.
- Pider, Miss Myrtle Z., 1911, M.E.C., Sapporo, (A).
- Pierson, Rev. G. P., D.D., & W., P.C.U.S.A., Nokkeushi, Hokkaido.
- Pieters, Rev. Albertus, & W., 1891, R.C.A., 1697, Nishi Shimmachi, Oita, (F.C., Fukuoka 3322).
- Pieters, Miss Johanna A., 1904, R.C.A., Maruyama Machi, Baiko Jo Gakuin, Shimonoseki.
- Pifer, Miss B. Catherine, 1901, R.C.U.S.A., 6 Maruyama Cho, Koishikawa, Tokyo (A).
- Pinsent, Mrs. A. M., 1905, M.C.C., Shidzuoka.
- Piper, Miss Margaret F. 1914, Unc., 195 Neon Machi, Itchome, Kobe.
- Place, Miss Pauline, 1916, M.E.C., Kumamoto.
- Plimpton, Miss Margaret, 1916, M.E.C., Fukuoka.
- Poe, Mr. R., O.M.S., Kashiwagi, Yodobashi, Tokyo Fu.
- Pollock, Chauncy, Y.M.C.A.T., Kagoshima.
- Poole, Miss Carrie M., 1914, M.E.C., Kumamoto.
- Pool, Miss Lillian, 1906, N.C., Sosui Hama, Hiromachi, Kyoto.
- Porter, Miss F. E., P.C.U.S.A., 1010 Yamamura Machi, Fukakusa Mura, Kyoto Fu.
- Pouget, L'Abbé A., 1893, R.C., Morioka.
- Powles, Rev. P. S. C., & W., 1916, M.S.C.E.C., Jap. Language School, Tokyo.
- Pratt, Miss S. A., 1892, W.U.M., 212 Bluff, Yokohama.
- Preston, Miss E. D., 1908, C.M.S., Tokushima.
- Preston, Miss Grace S., 1913, M.E.C., Hirosaki.
- Price, Rev. P. G., & W., 1912, M.C.C., 14 Nakatakajo Machi, Kanazawa.
- Pringle, Miss F. C., 1900, S.P.G., Juji Machi, Odawara.
- Puissant, Rev. M., 1888, R.C., Kishiwada, Osaka Fu.
- Purinton, Mr. R. E., & W., Y.M.C.A.T., 19 Kawaguchi Machi, Osaka.

R

- Ragan, Miss Ruth, Y.W.C.A., (A).
- Raguet, L'Abbé E., R.C., Urakami, Nagasaki Ken.
- Ranck, Miss Elmina, 1906, E.A., 4 Otsuzumi, Koriyama, Fukushima Ken.
- Ransom, Miss Mary H., 1901, P.C.U.S.A., Wilmina Jo Gakko, Osaka.
- Ranson, Miss A. L., 1904, A.E.C., 11 Higashi Ichibancho, Sendai.
- Raoult, Rev. C. E., 1896, R.C., Hitoyoshi, Kumamoto Ken.
- Rawlings, Rev. G. W., & W., 1900, C.M.S., Osaka.
- Ray, Rev. J. F., & W., 1904, S.B.C., Walnut, Miss., U.S.A.
- Rees, Miss Sarah J., A.E.C., 11 Higashi Ichibancho, Sendai.
- Reifsnider, Rev. C.S., L.H.D., & W., 1901, A.E.C. 56 Tsukiji, Tokyo.
- Reifsnider, Mr. John, & W., 1902, A.E.C., 6 Tsukiji, Tokyo.
- Reiners, Prefet Apostlique, R.C., Kanazawa.
- Reischauer, Rev. A.K., D.D., & W., 1905, P.C.U.S.A., Meiji Gakuin, Tokyo.
- Reive, Miss A. D., E.P., 1913, Tainan, Formosa.
- Relave, L'Abbé T. L., 1885, R.C., Miyazu, Tango.
- Rey, Rt. Rev. Archbishop, J.P., 1882, R.C., Tsukiji Cathedral, Tokyo.
- Rey, A'bbé A., 1889, R.C., Tamashima, Okayama Ken.
- Reynaud, L'Abbé Jules, 1896, R.C., Sendai.

- Richards, Rev. W. A., S.P.G., Odawara.
 Richardson, Rev. C. F., 13 Higashi Yamate, Nagasaki.
 Richardson, Miss C. M., 1911, C.M.S., (A).
 Riddell, Miss H., 1890, C. of E., 436 Furu Shin Yashiki, Kumamoto.
 Ridley, Miss A. C., Unc., 3 of 20, Shichome, Yamamoto Dori, Kobe.
 Riker, Miss Jessie, 1903, P.C.U.S.A., Yamada, Ise.
 Roberts, Miss A., 1897, C.M.S., 89 Harajuku, Tokyo (A).
 Robertson, Miss M. A., 1891, M.C.C., Kofu.
 Robinson, Rev. C. E., & W., 1907, C.C., Sumiyoshi, Osaka.
 Robinson, Rev. J. C., & W., 1888, M.S.C.E.C., 6 Shirakabe Cho, Nagoya.
 Robinson, Miss Hilda M., 1913, M.S.C.E.C., Gifu.
 Rollstin, Mr. W. P., Unc., Osaka (A).
 Ross, Rev. C. H., & W., 1910, A.B.F.M.S. 95 Columbia St. Pasadena, Cal.
 Rowe, Rev. J. H., & W., 1906, S.B.C., 29 Sakura Baba, Nagasaki.
 Rowland, Rev. G. M., D.D., & W., A.B.C.F.M., Kita Sanjo, Higashi Shichome, Sapporo.
 Rowland, Prof. Paul, Unc., Sapporo.
 Rowland, Miss E. M., 1906, S.P.G., 11 Kami Waka Dori, Sanhome, Kobe.
 Rowlands, Rev. F. W., & W., C. of E., 42 Yohano Cho, Fukuoka.
 Ruigh, Rev. D. C., & W., 1905, R.C.A., 450 Sanko Cho, Shirokane, Shiba, Tokyo, (F.C., Tokyo 15,367).
 Rupert, Miss N. L., 1913, A.B.C.F.M., Kobe College, Kobe.
 Russell, Miss E., 1878, M.E.C., Kwassui Jo Gakko, Nagasaki.
 Russell, Miss M. Helen, M.E.C., Hirosaki.
 Russell, Miss May, 1911, M.E.C., Kwassui Jo Gakko, Nagasaki.
 Ryan, Miss Esther, 1913, M.C.C., Kofu.
 Ryan, Mr. W. Scott. & W. 1917, Y.M.C.A. 3 Sanhome, Mitoshiro Cho, Kanda, Tokyo.
 Ryder, Rev. Stephen W., & W., 1913, R.C.A., 45 Shimo Tatsuo Cho, Kagoshima. (F.C. Tokyo, 29,009).
 Ryder, Miss G. E. 1908, A.B.F.M.S., 51 Tenma Cho, Yotsuya, Tokyo.
 Ryerson, Rev. G. E., & W., 1905, S.P.G., 12 Yamamoto Dori 4 chome, Kobe.

S

- Salisbury, Laurence, 1917, Y.M.C.A.T., Fukuchiyama.
 Salmon, Right Rev. M. A., Vic. Gen., 1868, R.C., Nagasaki.
 Sander, Miss M., 1890, C.M.S., Tokyo.
 Sanders, Mr. T. H., & W., 1912, Unc., Yamaguchi.
 Saunby, Rev. J. W., & W., 1910, M.C.C., 14 Nakatakajo Machi, Kanazawa (A).
 Sauret, Rev. M., 1870, R. C., Kurume.
 Savolainen, Mr. V., & W., 1907, Evang. Luth., Kita 13 Jo Nishi 3 chome, Sapporo.
 Schaffner, Rev. P. F., & W., 1915, R.C.U.S.A., Wakamatsu, Inawashiro.
 Schereschewsky, Miss C. E., 1910, A.E.C., 36 Kami Rokuban Cho Kojimachi, Tokyo.
 Schiller, Supt. Dr. Emil, & W., 1895, G.E.P.M.S., 10 Shogoin Cho, Noborihata, Kyoto.
 Schlegelmilch, Miss Donna, 1909, M.P.C., Eiwa Jo Gakko, Maita Cho, Yokohama.

- Schneder, Rev. D. B., D.D., & W., 1887, R.C.U.S.A., 164 Higashi Samban Cho, Sendai.
- Schroeder, Pfarrer E., & W., 1908, G.E.P.M.S., 23 Kami Tomi Zaka Machi, Koishikawa, Tokyo.
- Schwab, Rev. B.T., & W., 1914, E.A., 500 Ochiai Mura, Tokyo Fu.
- Schwartz, Rev. H. W., M.D. & W., 1885, A.B.S., 222 Bluff, Yokohama (A).
- Schwartz, Rev. H. B., D.D., & W., M.E.C., (A).
- Schweitzer, Miss Edna, 1912, E.A., 84 Sasugaya Cho, Koishikawa, Tokyo.
- Scott, Miss Ada, 35 Nakano Cho, Ichigaya, Tokyo.
- Scott, Mr. C. J., Y.M.C.A.T., Fukuchiyama.
- Scott, Rev. F. N., & W., 1904, M.E.C., 6 Higashi Yamate, Nagasaki (F.C., Fukuoka, 4060).
- Scott, Rev. J. H., & W., 1892, A.B.F.M.S., 27 Gojodori, Nichome Chikko, Nishi Ku, Osaka, (F.C., Osaka, 15,202).
- Scott, Rev. J. J., & W., 1911, C.M.S., Kure.
- Scott, Miss Mary, 1911, M.C.C. (A).
- Scudder, Rev. Doremus, M.D., D.D., & W., Unc., 23 Kami Tomizaka Cho, Koishikawa, Tokyo.
- Searle, Miss S. A., 1883, A.B.C.F.M., Kobe College, 60 Shichome, Yamamoto Dori, Kobe.
- Seiple, Rev. W. G., Ph.D., & W., 1905, R.C.U.S.A., 125 Tsuchidoi, Sendai.
- Sells, Miss E. A. P., 1893, C.M.S., 45 Yamanouchi Cho, Kagoshima.
- Sergie, Archbishop, 1908, R.O.C., 6 Higashi Kobai Cho, Suruga Dai, Tokyo.
- Shafer, Rev. L. J., & W., 1912, R.C.A., 155 Elmendorf St., Kingston, N.Y., U.S.A.
- Shannon, Miss Katherine, 1908, M.E.C.S., Hiroshima Girls' School, Hiroshima.
- Shannon, Miss I. L., 1904, M.E.C.S., 35 Shichome, Nakayamate, Dori, Kobe.
- Sharpless, Miss F., 1910, S.F., Mito.
- Shaw, Miss L., M.S.C.E.C., 12 Kawaguchi Cho, Osaka (A).
- Shaw, Rev. R. D., & W., 1901, S.P.G., Shidzuoka.
- Shaw, Glenn, & W., Y.M.C.A.T., Tengachaya, Tennoji, Osaka.
- Shepherd, Miss E. M., 1910, S.P.G., Tokyo, (A).
- Sherman, Miss M. B., 1902, P.C.U.S.A., Matsuyama.
- Sheppard, Miss E., Unc., 3 of 20, Shichome, Yamamoto Dori, Kobe.
- Shively, Rev. B. F., & W., 1907, U.B.C., Nashinoki Cho, Kyoto.
- Shortt, Rev. C. H., 1900, M.S.C.E.C., Niigata.
- Sifton, Miss I. A., 1897, Unc. (A).
- Siler, Miss Annice, 1916, M.E.C.S., Hiroshima Girl's School, Hiroshima.
- Silhol, L'Abbé L. J., R.C., Osaka.
- Simeon, Miss R., 1915, S.P.G., Shizuoka.
- Simpson, Rev. J. B., 1910, S.P.G., (A).
- Sims, Mr. J. G., & W., 1914, M.E.C.S., Kwansei Gakuin, Kobe.
- Singer, Miss Florence E., 1894, M.E.C., Iai Jo Gakko, Hakodate.
- Slate, Miss Anna B., 1902, M.E.C., (A).
- Smelser, Mr. F. L., & W., 1895, H.F., 2092 Minami Otamachi, Yokohama.
- Smith, Rev. Frisby D., & W., 1908, Luth., 139 Higashi Kata Machi, Hongo Ku, Tokyo.
- Smith, Rev. F. H., & W., 1905, M.E.C., Nandaimon, Seoul, Chosen.
- Smith, Mr. Lloyd M., & W., A.E.C., 1915, Nara.

- Smith, Rev. P. A., & W., 1903, A.E.C., Fukui.
 Smith, Mr. Roy, & W., 1908, Y.M.C.A.T., Higher Commercial School
 Kobe.
 Smith, Miss S. C., 1880, P.C.U.S.A., Sapporo.
 Smith, Miss A., S.P.G., 15 Nakayamate Dori, 6 Chome, Kobe.
 Smith, Miss I. W., 1917, J.E.B., 356 Hyakunin Machi, Okubo, Tokyo.
 Smyser, Rev. M. M., & W., 1903, Unc., Yokote, Akita Ken.
 Smyth, Adjutant Annie, 1905, S.A., 11 Ginza Nichome, Tokyo.
 Smythe, Rev. L. C. M., 1913, P.C.S., Toyohashi.
 Sneyd, Mr. H.S., & W., 1913, Y.M.C.A., 223-a Bluff, Yokohama.
 Snider, Miss Cora G., 1912, N.C., Fukuchiyama.
 Soal, Miss A., 1916, J.E.B., Tokyo.
 Somervell, Miss M. Geldard, C. of E., Kyomachi, Gifu.
 Spackman, Rev. M.C. & W., C. of E., Ikebukuro, Tokyo.
 Spencer, Rev. D. S., D.D., & W., 1883, M.E.C., 6 Hisaya Cho, Hatchome,
 Nagoya.
 Spencer, Miss Florence A., 1913, M.S.C.E.C., Niigata.
 Spencer, Miss M. A., 1878, M.E.C., Aoyama Jo Gakuin, Tokyo.
 Spencer, Rev. R. S., & W., 1917, M.E.C., Chinzei Gakuin, Nagasaki.
 Spencer, Rev. V. C., 1913, M.S.C.E.C. Matsumoto.
 Spowles, Miss Alberta B., 1905, M.E.C., Aoyama Jo Gakuin, Tokyo.
 Stacey, Mr. H., & W., S.D.A., 169-171 Amanuma, Suginami Mura, Toyo-
 tama Gun, Tokyo.
 Stanford, Rev. A. W., & W., 1886, A.B.C.F.M., 53 Gochome, Yamamoto
 Dori, Kobe.
 Stanley, Mr. V., O.M.S., Kashiwagi, Yodobashi, Tokyo Fu.
 Staples, Miss Marie W., M.C.C., Kofu.
 Staples, Mr. I. B., & W., 1915, N.C., 207, Komatsubara, Kumamoto.
 Starkey, Miss Bertha, 1910, M.E.C., (A)
 Stauffacher, Rev. A. D., & W., 1912, E.A., Monroe Wisconsin.
 Steadman, Rev. F. W., & W., 1901, A.B.F.M.S., 38 Uchimarui, Morioka.
 Steele, Rev. H. T., & W., 1906, S.P.G., 6 Goban Cho, Okayama.
 Steele Miss Harriett, 1914, M.P.C., Eiwa Jo Gakko, Maita Cho, Yokohama.
 Steichen, L'Abbé Michel, 1886, R.C., 35 Tsukiji, Tokyo.
 Stevenson, Miss G. S., 1898, C.M.S., Hanazono Cho, Otaru.
 Stewart, Miss M., Unc., 3 of 182, Kogai Cho, Azabu, Tokyo.
 Stewart, Rev. R. S., & W., 1915, M.E.C.S., Matsuyama, Iyo.
 Stewart, Rev. S. A., & W., 1906, M.E.C.S., Sosui Hama, Hiromichi Nishi,
 Kyoto.
 Stier, Mr. W. R. F. & W., 1917, Y.M.C.A., 25 Fujimi Cho, Gochome,
 Kojimachi, Tokyo.
 Stirewalt, Rev. A. J., & W., 1906, Evang. Luth., 388 Furu-Shinyashiki,
 Kumamoto.
 Stowe, Miss Grace H., 1908, A.B.C.F.M., Kobe College, 60 Yamamoto
 Dori, Shichome, Kobe.
 Stowe, Miss Mary E., 1908, A.B.C.F.M., Kobe College, 60 Yamamoto
 Dori, Shichome, Kobe.
 Strothard Miss Alice, 1914, M.C.C., Eiwa Jo Gakko, Kofu.
 Stuart, Miss J., 1885, E.P., Shoka, Formosa.
 Suthon, Miss G., 1889, A.E.C., Shimo Tachiuri Machi Kado, Kyoto.
 Swan, Mr. Geo. D., & W., Y.M.C.A., 7 of 97 Yamamoto Dori, Shichome,
 Kobe.
 Sweet, Rev. C. F., & W., 1898, A.E.C., 54 Tsukiji, Tokyo.

T

- Tammio, Rev. K., & W., Finn. Luth., Shimo Suwa, Shinshu (A).
 Tanner, Miss K., S.P.G., 358 Sanko Cho, Shirokane, Shiiba, Tokyo.
 Tapson, Miss A. M., 1888, C.M.S., Odawara.
 Tate, Miss, M.C.C., Toriizaka Eiwa Jo Gakko, Azabu, Tokyo.
 Tate, Miss Lillian, Taihoku Formosa.
 Taylor, Miss Erma M., 1913, M.E.C., Hirosaki, Aomori Ken.
 Taylor, Miss Minnie, 1909, R.C.A., 16 Oura, Higashiyamate, Nagasaki.
 Taylor, Mr. Wm. T., & W., 1905, Pentecostal Miss. Union, 10 of 24 Yamamoto Dori, 4 Chome, Kobe.
 Teague, Miss Carolyn, 1912, M.E.C., Kwassui Jo Gakko, Nagasaki.
 Tenny, Rev. C. B., & W., 1900, A.B.F.M.S., 29 Sanai Machi, Ichigaya, Ushigome Ku, Tokyo (A).
 Tetlow, Miss H. L., 1908, A.E.C., Tsu, Ise.
 Teusler, R. B., M.D., & W., 1900, A.E.C., 27 Tsukiji, Tokyo.
 Thiele, Mr. W. E., O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
 Thiry, L'Abbé F. T., R.C., Nagasaki.
 Thomas, Rev. Father, R.C., Kochi.
 Thomas, Miss Hettie A., 1904, M.E.C., Nagasaki.
 Thompson, Mrs. David, 1863, P.C.U.S.A., Tsunohazu, Toyotama Gun, Tokyo Fu.
 Thompson, Miss F. L., 1906, C.M.S., 45 Yamanouchi Cho, Kagoshima.
 Thompson, Rev. J. W., & W., 1913, Unc., 249 Naka Sanchome, Kami Fukushima, Osaka.
 Thomson, Rev. R. A., D.D., F.R.G.S., & W., 1888, A.B.F.M.S., 39 Nichome, Kitano Cho, Kobe.
 Thorlaksson, Rev. S. O., & W., 1916, Luth., Tokyo.
 Thornton, Rev. Jesse B., & W., J.E.B., Waki no Hama, Kobe.
 Todd, Miss Ethel N., 1913, P.C.U.S.A., Tokyo.
 Topping, Rev. Henry, & W., 1895, A.B.F.M.S., 43 Uchimara, Morioka.
 Topping, Miss Helen, 1911, A.B.F.M.S., 1120 Gough St., San Francisco, Cal. U.S.A.
 Tracy, Miss C. J., 1915, A.E.C., Shintera Machi, Gojo Sagaru, Kyoto.
 Tracy, Miss Mary E., 1903, W.U.M., 212 Bluff, Yokohama (A).
 Trent, Miss E. M., 1894, M.S.C.E.C., Nagoya.
 Trieschman, Miss Katherine, 1912, M.E.S., Hiroshima Girls' School, Hiroshima.
 Tristram, Miss K., 1888, C.M.S., 12 Kawaguchi Cho, Osaka.
 Trott, Miss D., 1910, S.P.G., Hirakawa Cho, Kojimachi, Tokyo (A).
 True, Miss Alice, 1898, A.C.C., Amesbury, Mass, (A).
 Trueman, Mr. G. E., & W., 1910, Y.M.C.A., (A).
 Tucker, Right Rev. H. St. G., D.D., & W. 1899, A.E.C., Karasumaru Dori, Okakuen Machi, Kyoto.
 Tulpin, Rev. E. A., 1877, R.C., 21 Kasumi Cho, Azabu, Tokyo.
 Tweedie, Miss E. G., 1903, M.C.C., Kofu.

U

- Unsitalo, Miss S., 1903, Luth. Finnish, 438 Sendagaya Machi, Akasaka, Tokyo. (A).
 Umbreit, Rev. S. J., & W., 1905, E. A., 9 Tsukiji, Tokyo.
 Upton, Miss E. F., A.E.C., (A).

V

- Vagner, L'Abbé A., 1890, R.C., Nara.
 Van Bronkhorst, Rev. A. & W., R.C.A., Nagasaki.
 Van Dyke, Rev. E. H., D.D., & W., M.P.C., 47 Chokuji Cho, Nagoya (A).
 Van Horn, Rev. G. W., & W., 1888, P.C.U.S.A., 32 Kawaguchi Cho, Osaka. (F.C., Osaka 11,072).
 Van Strien, Rev. D., 1912, R.C.A., Kurume, Fukuoka Ken.
 Veazey, Miss M. A., 1892, M.C.C., Eiwa Jo Gakko, Shizuoka.
 Veillon, Rev., 1908, R.C., Miyazaki.
 Verbeck, Miss Eleanor, 1913, A.E.C., Akita.
 Villion, Rev. A., 1871, R.C., Hagi, Yamaguchi Ken.
 Vincent, Rev. C. G., & W., 1911, Unc., 73 Myogadani Machi, Koishikawa, Tokyo (A).
 Vogel, Mr. J. H., & W., 1913, O.M., c/o F. Hollister, Hanover, Licking Co., Ohio. U.S.A.
 Vories, Mr. John, & W., 1914, O.M., Hachiman, Omi.
 Vories, Mr. W. M., 1905, O.M., Hachiman, Omi, (F.C., Osaka 17158).
 Voules, Miss J. E., 1913, S.P.G., 456 Shimo Gion Cho, Kobe.

W

- Wagner, Miss D. M., 1913, M.E.C., Hakodate.
 Wainwright, Miss M. E., 1887, A.B.C.F.M., 141 Tomita Cho, Okayama.
 Wainwright, Rev. S. H., D.D., & W., M.E.C.S., 8 Tsukiji, Tokyo.
 Walke, Rev. R. A., & W., 1904, A.E.C., Marutamachi, Okazaki Cho, Kyoto.
 Walker, Owen & W., Y.M.C.A.T., Himeji.
 Walker, Mr. F. B., & W., 1903, S.P.G., 5 Sanchome, Naka Yamate Dori, Kobe.
 Walker, Rev. H. E., & W., 1911, M.C.C., Kwansei Gakuin, Kobe.
 Wallace, Rev. Geo., D.D., & W., 1899, A.E.C., 40 Tsukiji, Tokyo.
 Waller, Rev. J. G., & W., 1890, M.S.C.E.C., Nagano.
 Walne, Rev. E. N., D.D., & W., 1892, S.B.C., Tanaka Machi, Shimonoseki.
 Walser, Rev. T. D., & W., 1916, P.C.U.S.A., 2 Hinoki Cho, Akasaka, Tokyo.
 Walsh, Rev. G., & W., C.M.S., Suketo-o Machi, Tokushima.
 Walton, Rev. H. B., & W., 1906, S.P.G., 2082 Minami Ota Machi, Yokohama.
 Walton, Rev. M. H. W., & W., C.M.S., Hiroshima.
 Walvoord, Mr. Anthony, & W., 1905, R.C.A., 16 Oura Higashiyamate, Nagasaki.
 Ward, Miss Elizabeth, 1905, A.B.C.F.M., Baikwa Jo Gakko, Osaka Fu.
 Ward, Miss I. M., 1901, P.C.U.S.A., Joshi Gakuin, 33 Kani Niban Cho, Kojimachi, Tokyo.
 Ward, Rev. J. T., D.D., Unc., Osaka.
 Warren, Rev. C. M., & W., 1899, A.B.C.F.M., Miyazaki.
 Wassereau, L'Abbé, 1911, R.C., Tokyo.
 Waterhouse, Miss M. C., 1915, A.B.C.F.M., Tottori.
 Waterhouse, Rev. Paul B., & W., 1912, O.M., Hachiman, Omi.
 Watson, Dr. Wm. R., & W., 1913, Unc., Akasaka Hospital, 17 Hikawa Cho, Akasaka, Tokyo.

- Wa'son, Miss Rebecca J., 1883, M.E.C., 221 Bluff, Yokohama.
 Weakley, Rev. W. R., & W., 1895, M.E.C.S., 14 Kawaguchi Cho, Osaka.
 (F.C., Osaka 12,122).
 Weaver, Miss Georgiana, 1902, M.E.C., 15 Sanchome, Takaoka Cho,
 Nagoya.
 Webb, Rev. A. E., 1894, S.P.G., 2082 Minami Ota Machi, Yokohama.
 Webber, Mr. P. A., & W., 1913, S.D.A., No. 2 of 198 Makura Cho, Jigyo,
 Higashi Machi, Fukuoka.
 Welbourn, Rev. J. A., & W., 1899, A.E.C., 3 Yayoi Cho, Hongo, Tokyo.
 Welch, Rev. Bishop H. & W., I.L.D., 1916, M.E.C., Seoul, Chosen.
 Wells, Miss Lillian A., 1900, P.C.U.S.A., 12 Noda, Yamaguchi.
 West, Miss A. B., 1885, P.C.U.S.A., 2 Nishi Machi, Nihonenoki, Shiba,
 Tokyo.
 Weston, Miss M. D., 1895, S.P.G., (A) c/o S.P.G., Tufton St., West-
 minster, Eng.
 Warton, Mrs. R. G., Unc., 19 Ippon Matsu Machi, Azabu, Tokyo.
 Wheeler, Mr. H. A., & W., 1910, M.E.C., Aoyama Gakuin, Tokyo (A).
 White, Miss Anna L., 1911, M.E.C., (A).
 White, Rev. S. S., 1890, & W., absent) A.B.C.F.M., Tsuyama Machi,
 Awazato-machi, 28, Towada Gun, Okayama Ken.
 Whitener, Rev. H. C., & W., 1912, P.C.U.S.A., Shimo Tatehoji,
 Yamaguchi.
 Whiting, Rev. M. M., & W., 1912, M.C.C., Nagano.
 Whitman, Miss M. A., 1883, A.B.F.M.S., 10 Fukuro Machi, Kanda Ku,
 Tokyo.
 Whitney, Mr. J. P., Unc., 107 Yamashita Cho, Yokohama.
 Wiberg, Brig. Sven., & W., 1914, S.A., 11 Honmura Cho, Ushigome,
 Tokyo.
 Wilcox, Miss E. F., 1904, A.B.F.M.S., 47 Shimotera Machi, Himeji.
 Wilkes, Mr. Paget., & W., J.E.B., (A).
 Wilkinson, Mr. Cecil S., & W., J.E.B., Tokushima.
 Wilkinson, Rev. A. T., & W., 1905, M.C.C., Nishi Kusabuka Cho, Shizuoka.
 Wilkinson, Dr. J. R., & W., 1914, A.E.C., 46 Minami Cho, Ichome,
 Aoyama, Tokyo.
 Williams, Miss A. B., 1910, M.E.S., 152 Spring St., Charleston, S.C.
 Williams, Miss A. C. 1917, C.M.S., Osaka.
 Williams, Miss Hallie R., 1916, A.E.C., 26 Tsukiji, Tokyo.
 Williams, Miss Mary E., 1880, M.P.C., 33 Ura Monzen Cho, Nagoya.
 Williams, Miss T., S.P.G., 369 Sanko Cho, Shirokane, Tokyo.
 Williams, Miss Lula, 1911, Sosui Hama, Hiromachi, Kyoto.
 Williamson, Mr. E., O.M.S., Kashiwagi Yodobashi Machi, Tokyo Fu.
 Willingham, Rev. C. T., & W., 1902, S.B.C., 141 Koya Machi, Kokura.
 Wilson, Staff Captain T., & W., 1906, S.A., 31 Fujimi Cho, Azabu, Tokyo.
 Wilson, Rev. W. A., & W., 1880, M.E.C.S., Okayama.
 Winn, Rev. Merle C. & W., 1915, P.C.U.S.A., Wakayama.
 Winn, Miss M. L., 1881, R.C.A., Sanchome, Omachi, Aomori.
 Winn, Rev. T. C., D.D., & W., 1878, P.C.U.S.A., Taikyū, Chosen.
 Winther, Rev. J. M. T., & W., 1898, Luth., 412 Shinyashiki, Kumamoto.
 Woods, Rev. H. F., O.M.S., Kashiwagi Yodobashi Machi, Tokyo Fu.
 Woodsworth, Rev. H. F., & W., 1911, M.C.C., 7 of 97 Shichome, Yama-
 moto Dori, Kobe.
 Woodworth, Rev. A. D., D.D., & W., 1892, A.C.C., 26 Kasumi Cho,
 Azabu, Tokyo.

- Woolley, Miss K., S.P.G., Hirakawa Cho, Kojimachi, Tokyo.
Worth, Miss Ida M., 1895, M.E.C.S., 83 Niage Machi, Oita, Oita Ken.
Worthington, Miss H. J., 1898, C.M.S., Ashiya Mura, Muko Gun, Hyogo Ken.
Wright, Miss Ada H., 1897, A.E.C., Mito.
Wright, Rev. A. S., S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Wyckoff, Mrs. M. N., 1871, R.C.A., 886 Toijiri Cho, Matsumoto, Shinshu.
Wylie, Miss M. L., 1905, C.M.A., Onomichi.
Wynd, Rev. William, & W., 1894, A.B.F.M.S., c/o A.B.F.M.S., Ford Bldg., Boston, Mass.
Wythe, Miss K. Grace, 1909, M.E.C., Nagoya.

Y

- Young, Miss Mariana, 1907, M.E.C., Kwassui Jo Gakko, Nagasaki.
Young, Miss M. M., 1895, K.S.C.E.C., 5 Shirakabe Cho, Itchome, Nagoya.
Young, Rev. T. A., & W., 1912, C.C., 24 Onkura Machi, Fukushima.
Youngren, Rev. August, & W., 1903, F.M.C., 1912 Hidein Cho, Tennoji, Osaka.

Z

- Zaugg, Rev. E. H., Ph.D., & W., 1906, R.C.U.S.A., 162 Higashi Nibancho, Sendai.

LIST BY MISSIONS*

1. American Baptist Foreign Missionary Society

Acock, Miss Amy A., Morioka.
 Allen, Miss Thomasine, Tokyo.
 Ashmore, Mrs. Wm., Yokohama.
 Axling, Rev. Wm., D.D., & W.,
 Tokyo.
 Benninghoff, Rev. H. B., D.D., &
 W. Tokyo.
 Bickel, Capt. L. W., & W. Himeji.
 Bixby, Miss Alice, (A).
 Brand, Rev. J. C., Tokyo.
 Briggs, Rev. F. C., & W. Himeji.
 Buzzell, Miss A. S., Sendai.
 Camp, Miss Evalyn, Tokyo.
 Carpenter, Miss M. M., (A).
 Claggett, Miss M. A., (A).
 Converse, Miss C. A., Yokohama.
 Crosby, Miss Amy R., Tokyo.
 Danielson, Miss Mary, Osaka.
 Dithridge, Miss H. E., (A).
 Fisher, Rev. C. H. D., & W.,
 Yokohama.
 Fisher, Rev. R. H., & W., Yoko-
 hama.
 Foot'e, Rev. J. A., & W., Osaka.
 French, Miss Ruth D., (A).
 Gressitt, Rev. J. F., & W., Tokyo.
 Harrington, Rev. C. K., D.D., & W.,
 Tokyo.
 Haven, Miss Margaret, Yokohama.
 Holtom, Rev. D. C., & W. (A).
 Jesse, Miss Mary D., (A).
 Jones, Rev. E. H., & W., Mito.
 Jones, Miss Mabel, Tokyo.
 Munroe, Miss Helen, Yokohama.
 Mead, Miss Lavinia, Osaka.
 Pawley, Miss Annabelle, Himeji.
 Ross, Rev. C. H., & W. (A).
 Ryder, Miss G. E., Tokyo.

Scott, Rev. J. H., & W., Osaka.
 Steadman, Rev. F. W., & W.,
 Morioka.
 Tenny, Rev. C. B., & W., (A).
 Thomson, Rev. R. A., D.D. & W.,
 Kobe.
 Topping, Rev. H., & W., Morioka.
 Topping, Miss Helen, (A).
 Whitman, Miss M. A., Tokyo.
 Wilcox, Miss E. F., Himeji.
 Wynd, Rev. Wm., & W. (A).

2. American Board Commissioners for Foreign Missions

Adams, Miss Alice P., Okayama.
 Allchin, Rev. Geo., & W., Osaka.
 Al'chin, Miss Agnes, Osaka.
 Barrows, Miss M. L., Kobe.
 Bennett, Rev. H. J., & W., Tottori.
 Bradshaw, Miss A. H., Sendai.
 Burton, Miss Mary E., Kyoto.
 Cary, Miss Alice E., Kyoto.
 Cary, Rev. Otis, D.D., & W.,
 Kyoto.
 Cary, Rev. Frank & W., Tokyo.
 Clark, Rev. C. A., & W., Miyazaki.
 Cobb, Rev. E. S., & W., Kyoto.
 Coe, Miss Estelle, Tottori.
 Cozad, Miss Gertrude, Kobe.
 Curtis, Miss Edith, Niigata. (A)
 Curtis, Rev. W. L., & W., Kyoto.
 Daughaday, Miss M. A., Sapporo.
 Davis, Mrs. J. D., Kobe.
 DeForest, Miss C. B., Kobe.
 Denton, Miss Mary F. (A)
 Dunning, Rev. M. D., & W., Kyoto.
 Fanning, Miss K. F., Kobe.
 Gordon, Mrs. M. L., Kyoto.
 Griswold, Miss Fannie E., Maebashi.

*For full address see alphabetical list.

Grover, Mr. Dana I., & W., Kyoto.
(A).

Gulick, Rev. Sidney L., D.D., & W.,
(A).

Hall, Rev. Marion E., & W., Tokyo.

Harrison, Miss Ida W., Kobe.

Hess, Rev. James M., & W., Kyoto.

Holmes, Rev. Jerome C., & W.,
Otaru.

Howe, Miss Annie L., Kobe.

Hoyt, Miss O. S., Kobe.

Judson, Miss Cornelia, Matsuyama.

Learned, Rev. D. W., D.D., & W.,
Kyoto.

Lombard, Rev. F. A., & W., Kyoto.

McKowan, Miss Amy E., Osaka.

Moran, Rev. S. F., & W., Tokyo.

Newell, Rev. H. B., D.D., & W.,
Matsuyama.

Olds, Rev. C. B., & W., Niigata.

Parmelee, Miss H. F., Matsuyama.

Pedley, Rev. Hilton, & W., Mae-
bashi. (A).

Pet'ee, Rev. J. H., D.D., & W.,
Tokyo.

Rowland, Rev. G. M., D.D., & W.,
Sapporo.

Rupert, Miss N. L., Kobe.

Searle, Miss S. A., Kobe.

Stanford, Rev. A. W., & W., Kobe.

Stowe, Miss Grace H., Kobe.

Stowe, Miss Mary E., Kobe.

Wainwright, Miss M. E., Okayama.

Ward, Miss Elizabeth, Osaka.

Warren, Rev. C. M., & W., Miya-
zaki.

Waterhouse, Miss M. C., Tottori.

White, Rev. S. S., & W., (Wife A.)
Tsuyama.

3. Australian Board of Missions

Harrison, Rev. E. R., Sankawa,
Chiba.

4. American Christian Convention

Fry, Rev. E. C., & W., Utsunomiya.

Garman, Rev. C. P., & W., Tokyo.

McCord, Rev. E. K., & W., Sendai.

True, Miss Alice, (A).

Woodworth, Rev. A. D., D.D., &
W., Tokyo.

5. Assembly of God

Bernauer, Mrs. Estella A., Tokyo.

Gray, Mr. F. H., & W., Tokyo.

Juergensen, Mr. C. F., & W., Tokyo.

Taylor, Mr. Wm. T., & W., Kobe.

6. American Episcopal Church

Aldrich, Miss Martha, Kyoto.

Ambler, Rev. J. C., (& W., A)
Wakayama.

Ambler, Miss Marietta, Kyoto.

Andrews, Rev. R. W., & W., (A).

Babcock, Miss B. R., Hirosaki.

Binsted, Rev. N. S., Tokyo.

Boyd, Miss L. H., Tokyo.

Bristowe, Miss L. M., Aomori.

Brooking, Miss Josephine, Kana-
zawa.

Bull, Miss Leila, Osaka.

Carlsen, Miss V. D., Maebashi.

Chapman, Rev. J. J., & W., Kyoto.

Chappell, Rev. J., & W., Mito.

Cooke, Rev. A. W., & W., Tokyo.

Cornwall-Leigh, Miss M. H., Yoko-
hama.

Correll, Rev. I. H., D.D., & W., Ise.

Correll, Miss Ethel, Sendai.

Dixon, Miss E. M., Morioka.

Dooman, Rev. Issac, & W., Yamada.

Evans, Rev. Chas. H., & W., (A).

Gardiner, Miss Ernestine W., Kyoto.

Gifford, Rev. Frank D., Kyoto.

Heywood, Miss G., Tokyo.

Humphreys, Miss M., Ise.

Kent, Miss K. A. E., Fukushima.

Laning, George, M. D., & W., (A).

Laning, Miss Mary E., Nara.

Lloyd, Rev. J. H., & W., (A).

Madeley, Rev. W. F., & W., (A).

Mann, Miss Irene P., Utsunomiya.

Matthews, Miss Mary, Kyoto.

McKim, Rt. Rev. John, D.D.,
Tokyo.

McKim, Miss Bessie, Tokyo.

McKim, Miss Nellie, Tokyo.

McKim, Rev. J. Cole, & W.,
Wakamatsu.

Mead, Miss Bessie, Yamagata.

Meredith, Rev. F. C., Maebashi.

Neely, Miss C. J., (A).

Newbold, Miss E. G., Koriyama.

Nichols, Rev. S. H., & W., Aomori.
 Norton, Miss Dorothy, Kyoto.
 Peatross, Rev. L. A., Tokyo.
 Peck, Miss Sally P., Kyoto.
 Ranson, Miss A. L., Sendai.
 Rees, Miss Sarah J., Sendai.
 Reifsnider, Rev. C. S., L.H.D., & W., Tokyo.
 Reifsnider, Mr. John, & W., Tokyo.
 Schereschewsky, Miss C. E., Tokyo.
 Smith, Mr. L. M., & W., Nara.
 Smith, Rev. P. A., & W., Fukui.
 Suthon, Miss G., Kyoto.
 Sweet, Rev. C. F., & W., Tokyo.
 Teusler, R. B., M.D., & W., Tokyo.
 Tetlow, Miss, Tsu.
 Tracy, Miss E. J., Kyoto.
 Tucker, Rt. Rev. H. St. G., D.D., & W., Kyoto.
 Upton, Miss E. F., (A).
 Verbeck, Miss Eleanor, Akita.
 Walke, Rev. R. A., & W., Kyoto.
 Wallace, Rev. Geo., & W., Tokyo.
 Welbourn, Rev. J. A., & W., (A).
 Wilkinson, Dr. J. R., & W., Tokyo.
 Williams, Miss Hallie R., Tokyo.
 Wright, Miss Ada H., Mito.

7. Bible Societies

Aurell, Mr. K. E., & W., Tokyo.
 Lawrence, Mr. A., & W., Kobe.
 Parrott, Mr. Fred, & W., Kobe.
 Schwartz, Rev. H. W., M.D., & W., Yokohama, (A).

8. Churches of Christ

Armbruster, Miss Rose T., Akita.
 Asbury, Miss Jessie J., Sendai.
 Brown, Miss Winifred, Tokyo.
 Clawson, Miss Bertha F., Tokyo.
 (A).
 Davey, Rev. P.A., & W., Tokyo.
 Erskine, Rev. Wm. H., & W., Osaka.
 Garst, Miss Gretchen, Akita.
 Hagin, Rev. F. E. & W., Tokyo.
 (A).
 Johnson, Miss Ka'e V., Tokyo.
 (A).
 Lediard, Miss Mary F., Tokyo.

Lee, Rev. F. E., Ph.D., & W., Tokyo.
 McCall, Rev. C. F., & W., Akita, (A).
 McCoy, Rev. R. D., & W., Tokyo.
 Oldham, Miss Lavinia, Tokyo.
 Oliphant, Rev. L. D., & W., Akita.
 Parker, Miss Edith, Tokyo.
 Robinson, Rev. C. E., & W., Osaka.
 Scott, Miss Ada, Tokyo.
 Young, Rev. T. A., & W., Fukushima.

9. Church of England

(This list includes only those not listed under C.M.S., and S.P.G.)
 Andrews, Rev. E. L., (A).
 Austen, Rev. W. T., & W., Yokohama.
 Boutflower, Rt. Rev. C. H., D.D., Tokyo.
 Boutflower, Miss M. M., Tokyo.
 Colborne, Mrs., Boshu.
 Forester, Rev. the Hon. O. St. M., & W., Yokohama.
 Foss, Rt. Rev. H. J., D.D., & W., Kobe.
 Hamilton, Miss L. C., (A).
 Holland, Miss J. M., Osaka.
 Kelly, Rev. H., S.S.M., Tokyo.
 Kennion, Miss O., Tokyo.
 Moore, Rev. D. H., & W., Tokyo.
 Riddell, Miss H., Kumamoto.
 Rowlands, Rev. F. W., & W., Fukuoka.
 Somervell, Miss M. Geldard, Gifu.
 Spackman, Rev. M. C., & W., Tokyo.

10 Christian and Missionary Alliance

Francis, T. R., & W., Shobara.
 Francis, Miss R. M., Onomichi.
 Lindstrom, Rev. H., & W., Hiroshima.
 Wylie, Miss M. L., Onomichi.

11. Church Missionary Society

Andrews, Rt. Rev. W., D.D., & W., Hakodate. (A).

Barclay, Mr. J. Gurney, & W., Matsue.
 Batchelor, Ven. Archdeacon, J., D.D., F.R.G.S., & W., Sapporo.
 Bleby, Rev. H. L., & W., Tokyo.
 Bosanquet, Miss A. C., Tokyo.
 Boulton, Miss E. B., (A).
 Bryant, Miss E. M., Piratori.
 Buncombe, Rev. W. P., & W., (A).
 Carlyle, Miss E. A., (A).
 Chapman, Rev. G., & W., (A).
 Cockram, Miss S. H., Kurume.
 Collen, Miss M. B., Nagasaki.
 Cowl, Mr. J., & W., Tokyo.
 Cox, Miss A. M., Hyogo.
 Devenish-Meares, Miss F. S. I., Tokyo.
 Duke, Rev. M. O. M., Oita.
 Elwin, Rev. W. H., & W., Tokyo.
 Evans, Miss A., (A).
 Freeth, Miss F. M., Kumamoto.
 Fugill, Miss E. M., Hoki.
 Galgey, Miss L. A., Fukuyama.
 Gardener, Miss F., Tokushima.
 Gillespy, Miss J. C., (A).
 Heaslett, Rev. S., & W., Tokyo.
 Henty, Miss A. M., Gifu.
 Hind, Rev. J., & W., Kokura.
 Horne, Miss A. C. J., Kokura.
 Howard, Miss R. D., Osaka.
 Hughes, Miss A. M., (A).
 Hughes, Miss E. E., (A).
 Hutchinson, Ven. Archdeacon, A. B., & W., Kagoshima.
 Hutchinson, Rev. E. G., Yonago.
 Hutchinson, Rev. A. C., & W., (A).
 Jex-Blake, Miss M. B., (A).
 Keen, Miss E. M., Nagasaki.
 Knight, Rev. O. H., & W., (A).
 Lane, Miss E. A., Kagoshima.
 Lang, Rev. D. M., Hakodate.
 Lea, Rt. Rev. A., & W., Fukuoka.
 Mann, Rev. J. C., & W., Matsue.
 Nash, Miss E., Matsue.
 Norton, Miss E. L. B., Sapporo.
 Nott, Miss L. F., Nagasaki.
 Painter, Rev. S., & W., Omuta.
 Payne, Miss E. C., Otaru.
 Pasley, Miss M., Hamada.
 Peto, Mr. H., Yonago.
 Pickard-Cambridge, Rev. C. O., & W., Saseho.
 Preston, Miss E. D., Tokushima.

Rawlings, Rev. G. W., & W., Osaka.
 Richardson, Miss C. M., (A).
 Roberts, Miss A., (A).
 Sander, Miss M., Tokyo.
 Scott, Rev. J. J., & W., Kure.
 Sells, Miss E. A. P., Kagoshima.
 Stevenson, Miss G. S., Otaru.
 Tapson, Miss A. M., Odawara.
 Thompson, Miss F. L., Kagoshima.
 Tristram, Miss K., Osaka.
 Walsh, Rev. G., & W., Tokushima.
 Walton, Rev. M. H. W., & W., Hiroshima.
 Williams, Miss A. C., Osaka.
 Worthington, Miss H. J., Hyogo.

12. Evangelical Association

Bauernfeind, Miss Susan M., Tokyo.
 Berner, Miss Natalia, Tokyo.
 Erffmeyer, Miss Edna, Osaka.
 Erffmeyer, Miss Florence, (A).
 Mauk, Miss Laura, Tokyo.
 Mayer, Rev. P. S., & W., (A).
 Ranck, Miss Elmina, Koriyama.
 Schwab, Rev. B. T., & W., Tokyo.
 Schweitzer, Miss Edna, Tokyo.
 Stauffacher, Rev. A. D., & W., (A).
 Umbreit, Rev. S. J., & W., Tokyo.

13 Free Methodist Church

Cooper, Rev. S. C., & W., (A).
 Hessler, Miss Minnie K., Osaka.
 Millican, Rev. R. W. & W., Sumoto, Awaji.
 Mylander, Miss Ruth, Osaka.
 Youngren, Rev. August, & W., Osaka.

14. General Evangelical Protestant Missionary Society

Hunziker, Pfarrer Jakob, & W., Tokyo.
 Schiller, Supt. Dr. Emil, & W., Kyoto.
 Schroeder, Pfarrer E., & W., Tokyo.

15. Hepz'bah Faith Mission

Adams, Mr. R., & W., Choshi, Shimosa.

Glenn, Miss Agnes, Choshi, Shimosa.
Smelser, Mr. F. L., & W., Yokohama.

16. Japan Evangelistic Band

Argall, Mr. C. B. K., & W., Okayama.
Braithwaite, Mrs., Tokyo.
Buxton, Rev. B. F., & W., Kobe.
Bullock, Miss, Fukuyama.
Coles, Miss A. M., (A).
Cribb, Miss E. R., Osaka.
Cuthbertson, Mr. James, & W., Tokyo.
Dyer, Mr. A. L., & W., Himeji.
Edmeades, Miss E., (A).
Foster, Mr. Godfrey, Kobe.
Harris, Mr. Richard W., & W., Kobe.
Mozley, Miss G., Tokyo.
Penrod, Miss C. T., Tokyo.
Smith, Miss I. W., Tokyo.
Soal, Miss A., Tokyo.
Thornton, Rev. Jesse B., & W., Kobe.
Wilkes, Mr. Paget, & W., (A).
Wilkinson, Mr. Cecil S., & W., Tokushima.

17. Japan Book and Tract Society

Braithwaite, Mr. Geo., & W., Tokyo.

18. Lutheran Mission

Akard, Miss Martha B., Fukuoka.
Bach, Rev., & W., Kurume.
Bowers, Miss Mary L., Fukuoka.
Brown, Rev. C. L., D.D., & W., (A).
Hepner, Rev. G. W., & W., Osaka.
Horn, Rev. E. T., & W., Nagoya.
Hytönen, Miss R., Shinshu., (A).
Kipps, Rev. M. M., & W., Tokyo.
Lindgren, Rev. R., & W., Tokyo.
Linn, Rev. J. K., & W., Tokyo.
Lippard, Rev. C. K., D.D., & W., Saga.
Miller, Rev. L. S. G., & W., Fukuoka.
Minkinen, Rev. D., & W., Shinshu.
Nielsen, Rev. J. P., & W., Kurume.

Nylund, Miss J., (A).
Savolainen, Mr. V., & W., Sapporo.
Smith, Rev. Frisby D., & W., Tokyo.
Stewart, Rev. A. J., & W., Kumamoto.
Tammio, Rev. K., & W., Shinshu. (A).
Thorlaksson, Rev. S. O., & W., Tokyo.
Unsitalo, Miss Siiri, (A).
Winther, Rev. J. M. T., & W., Kumamoto.

19. Methodist Church, Canada

Ainsworth, Rev. Fred, Tokyo.
Allen, Miss A. W., (A).
Armstrong, Miss M. E., (A).
Armstrong, Rev. R. C., & W., Kobe.
Bates, Rev. C. J. L., & W., (A).
Bird, Miss E., (A).
Blackmore, Miss I. S., (A).
Campbell, Miss Edith, Tokyo.
Chappell, Miss Constance, Tokyo.
Coates, Rev. H. H., D.D., (W., A) Hamamatsu.
Cragg, Rev. W. J. M., & W., Kobe.
Craig, Miss M., (A).
DeWolfe, Miss H. E., (A).
Drake, Miss Katharine L., Uyeda.
Fryer, Rev. W. O., & W., (A).
Govenlock, Miss Isabelle, (A).
Hart, Miss C. E., (A).
Hennigar, Rev. E. C. & W., Toyama.
Holmes, Rev. C. P. & W., Fukui.
Hurd, Miss Helen R., (A).
Jost, Miss H. J., Kanazawa.
Keagey, Miss M. D., Tokyo.
Killam, Miss Ada B., (A).
Lediard, Miss E., Uyeda.
Lindsay, Miss O. C., (A).
McKenzie, Rev. D. R., D.D., & W. (Wife A), Tokyo.
McLeod, Miss Anna, Kanazawa.
McWilliams, Rev. W. R., & W., Tokyo.
Melton, Miss, Tokyo.
Misener, Mrs. E. W., (A).
Norman, Rev. D., & W., (A).
Norman, Miss K., (A).

Outerbridge, Rev. H. W., & W., (A).
 Patterson, Rev. G. S. & W., (A).
 Parker, Miss Mary, M., Nagano.
 Payne, Miss Ada M., Toyama.
 Pinsent, Mrs. A. M., Shizuoka.
 Price, Rev. P. G., & W., Kanazawa.
 Robertson, Miss M. A., Kofu.
 Ryan, Miss Esther, Kofu.
 Saunby, Rev. J. W., & W., (A).
 Scott, Miss Mary, (A).
 Staples, Miss Marie, W., Kofu.
 Strothard, Miss Alice, Kofu.
 Tate, Miss, Tokyo.
 Tweedie, Miss E. G., Kofu.
 Veazey, Miss M. A., Shizuoka.
 Walker, Rev. H. E., & W., Kobe.
 Whiting, Rev. M. M., & W., Nagano.
 Wilkinson, Rev. A. T., & W., Shizuoka.
 Woodsworth, Rev. H. F. & W., Kobe.

20. Methodist Episcopal Church

A. JAPAN MISSION COUNCIL

Alexander, Rev. R. P., & W., Tokyo.
 Berry, Rev. A. D., D.D., Tokyo.
 Bishop, Rev. C., & W., Tokyo.
 Blair, Rev. F. H., & W., Tokyo.
 Blanks, Mr. A. F., & W., Tokyo.
 Bull, Rev. E. R., & W., Kagoshima.
 Chappell, Rev. B., D.D., (A).
 Davison, Rev. C. S., & W., Tokyo.
 Davison, Rev. J. C., D.D., Kumamoto.
 Draper, Rev. G. F., S.T.D., & W., Yokohama.
 Harris, Bishop M. C., D.D., Tokyo.
 Heckelman, Rev. F. W., & W., Sapporo.
 Holliday, Mr. G. A., Tokyo.
 Iglehart, Rev. C. W. & W., Sendai.
 Iglehart, Rev. E. T., & W., Tokyo.
 Jones, Rev. J. I. & W., (A).
 Martin, Mr. J. V., & W., Tokyo.
 Schwartz, Rev. H. W., M. D., & W., (A).
 Scott, Rev. F. N. & W., Nagasaki.
 Smith, Rev. F. H., & W., Seoul.

Spencer, Rev. D. S., D.D., & W., Nagoya.

Spencer, Rev. R. S., & W., Nagasaki.
 Wheeler, Mr. H. A., & W., (A).

B. EAST JAPAN MISSION, WOMAN'S FOREIGN MISSIONARY SOCIETY

Alexander, Miss Bessie, Sapporo.
 Atkinson, Miss Anna P., Nagoya.
 Baucus, Miss Georgiana, Yokohama.
 Bodley, Miss E., Hakodate.
 Chappell, Miss Mary H., Tokyo.
 Chase, Miss Laura, Tokyo.
 Cheney, Miss Alice, Tokyo.
 Couch, Miss Helen, Tokyo.
 Courtice, Miss Lois K., Nagoya.
 Daniel, Miss Margaret, Tokyo.
 Dickerson, Miss Augusta, Hakodate.
 Dickinson, Miss Emma E., Yokohama.
 Draper, Miss Winifred F., Hakodate.
 Goodwin, Miss Lora C., Sapporo.
 Hampton, Miss Mary S., (A).
 Heaton, Miss C. A., Sendai.
 Hewett, Miss E. J., Sendai.
 Imhoff, Miss Louise, Sendai.
 Lee, Miss Edna, Yokohama.
 Lee, Miss Mabel, (A).
 MacIntire, Miss Frances W., Hakodate.
 Pider, Miss Myrtle Z., (A).
 Preston, Miss Grace, S., Hirosaki.
 Russell, Miss M. Helen, Hirosaki.
 Slate, Miss Anna B., (A).
 Spencer, Miss M. A., Tokyo.
 Sprowles, Miss Alberta B., Tokyo.
 Taylor, Miss Erma M., Hirosaki.
 Wagner, Miss D. M., Hakodate.
 Watson, Miss Rebecca J., Yokohama.
 White, Miss Anna L., (A).
 Wythe, Miss K., Grace Nagoya.

C. WEST JAPAN MISSION, WOMAN'S FOREIGN MISSIONARY SOCIETY

Ashbaugh, Miss A. M., Nagasaki.
 Bangs, Miss Louise, Nagasaki.
 Draper, Miss Marion R., Fukuoka.
 Finlay, Miss L. Alice, Kagoshima.
 Howey, Miss Harriet, Kumamoto.

Ketchum, Miss Edith L., (A).
 Kidwell, Miss L. M., Nagasaki.
 Lee, Miss Bessie M., Fukuoka.
 Matheson, Miss Margaret L. A.,
 Nagasaki.

Peckham, Miss Caroline S., Naga-
 saki.

Poole, Miss Carrie M., Kumamoto.

Peet, Miss Azalia, Fukuoka.

Place, Miss Pauline, Kumamoto.

Plimpton, Miss Margaret, Fukuoka.

Russell, Miss E., Nagasaki.

Russell, Miss May, Nagasaki.

Starkey, Miss Bertha, (A).••

Teague, Miss Carolyn (A).

Thomas, Miss Hettie A., Nagasaki.

Young, Miss Mariana, Nagasaki.

21. Methodist Episcopal Church South

Bennett, Miss Nellie, (A).

Bonnell, Miss Maud, (A).

Callahan, Rev. W. J. & W., (Wife
 A.), Iyo.

Cook, Miss M. M., (A).

Davis, Rev. W. A., & W., (Wife A),
 Kobe.

Demaree, Rev. T. W. B., & W.,
 Oita.

Frank, Rev. J. W., & W., Nakatsu.

Fulton, Miss Jane, Hiroshima.

Gaines, Miss Rachel, Hiroshima.

Gaines, Miss N. B., Hiroshima.

Gist, Miss Annette, Kobe.

Haden, Rev. T. H., D.D., Kobe.

Hager, Rev. S.E., D.D., & W.
 (Wife A), Kobe.

Holland, Miss Charlie, Oita.

Jones, Rev. H. P. & W., Hiroshima.

McDowell, Miss Jessie, Hiroshima.

Matthews, Rev. W. K., & W., Kobe.

Meyers, Rev. J. T., & W., Hiro-
 shima.

Miller, Miss Janet, Hiroshima.

Newcomb, Miss Ethel, Oita.

Newton, Rev. J. C. C., D.D., & W.,
 Kobe.

Ogburn, Rev. N. S. Jr., Yamaguchi.

Oxford, Mr. Jas. S., & W., Kobe.

Shannon, Miss Ida, Kobe.

Shannon, Miss Katherine, Hiro-
 shima.

Siler Miss Annice, Hiroshima.

Sims, Mr. J. G., & W., Kobe.

Stewart, Rev. R. S., & W., Iyo.

Stewart, Rev. S. A., & W., Kyoto.

Trieschmann, Miss Catherine, Hiro-
 shima.

Wainright, Rev. S. H., D.D., & W.,
 Tokyo.

Weakley, Rev. W. R., & W., Osaka.

Williams, Miss A. B., (A).

Wilson, Rev. W. A., & W., Oka-
 yama.

Worth, Miss Ida, Oita.

22. Methodist Protestant

Coates, Miss A. L., Hamamatsu.

Cronise, Miss Florence, Nagoya.

Dawson, Miss Elizabeth, Nagoya.

Hodges, Miss Olive I., (A).

Layman, Rev. L., D.D., & W.,
 Yokohama.

Obee, Rev. E. I., & W., Nagoya.

Schlegelmilch, Miss Donna, Yoko-
 hama.

Steele, Miss Harriet, Yokohama.

Van Dyke, Rev. E. H., D.D., & W.,
 (A).

Williams, Miss Mary E., Nagoya.

23. Missionary Society Church of England in Canada

Archer, Miss A. L., (A).

Baldwin, Rev. J. M., & W., Nagoya.

Bowman, Miss N. F. H., Matsu-
 moto.

Cooke, Miss M. S., Nagoya.

Gale, Rev. W. H., (A).

Hamilton, Rt. Rev. H. J., & W.,
 Nagoya.

Hamilton, Miss F., Matsumoto.

Lennox, Miss E. G., Niigata.

Makeham, Miss S.E., Nagoya.

Millman, Rev. R. M., & W., Toyo-
 hashi.

Powles, Rev. P. S. C., & W., Tokyo.

Robinson, Rev. J. C., & W., Nagoya.

Robinson, Miss Hilda M., Gifu.

Shaw, Miss L., (A).

Shortt, Rev. C. H., Niigata.

Spencer, Rev. V. C., Matsumoto.

Spencer, Miss Florence, Niigata.

Trent, Miss E. M., Nagoya.
 Waller, Rev. J. G., & W., Nagano.
 Young, Miss M. M., Nagoya.

24. Omi Mission

Vogel, Mr. J. H. & W., (A).
 Vories, Mr. John, & W., Hachiman,
 Omi.
 Vories, W. M., Hachiman, Omi.
 Waterhouse, Rev. Paul B., & W.,
 Hachiman, Omi.

25. Oriental Missionary Society

Briggs, Mr. F. J., & W., Tokyo.
 Clarke, Mr. Chas., Tokyo.
 Cowman, Rev. C. E., & W., Tokyo
 Haines, Mr. Paul, Tokyo.
 Herzler, Miss Verna S., Tokyo.
 Hiles, Mr. L. C., Tokyo.
 Kilbourne, Rev. E. A., & W.,
 Tokyo.
 Kilbourne, Rev. E. L., & W.,
 Tokyo.
 Lassen, Mr. L., Tokyo.
 Miller, Mr. W. F., Tokyo.
 Oney, Rev. Edw., Tokyo.
 Orkney, Mr. John, Tokyo.
 Pearce, Miss E. A., Tokyo.
 Poe, Mr. R., Tokyo.
 Stanley, Mr. V., Tokyo.
 Thiele, Mr. W. E., Tokyo.
 Williamson, Mr. E., Tokyo.
 Woods, Rev. H. F., Tokyo.

26. Pentecost Bands of the World

Abel, Mr. Fred & W., Fukaya,
 Saitama.

27. Presbyterian Church in U.S.A.

Alexander, Miss S., Osaka.
 Arbury, Miss Katharine, Tokyo.
 Ayres, Rev. J. B., D.D., & W.,
 (A).
 Ballagh, Mr. J. C., & W., Tokyo.
 Bigelow, Miss F. J., Shimonoseki.
 Bigelow, Miss G. S., Shimonoseki.
 Brokaw, Rev. Harvey, D.D., & W.,
 Kyoto.
 Clark, Miss Sarah F., Kanazawa.

Curtis, Rev. F. S. & W., Shimonoseki.

Daugherty, Miss Lena G., Tokyo.
 Davidson, Miss F. E., Otaru.
 Detweiler, Rev. J. E., & W., Fukui.
 Dosker, Rev. R. J., Tokyo.
 Dunlop, Rev. J. G., D.D., & W.,
 Kanazawa.
 Ellis, Miss Nina P., Tokyo.
 Evans, Miss E., Sapporo
 Fulton, Rev. G. W., D.D., & W.,
 Osaka.

Fulton, Miss Marion H., Osaka.
 Garvin, Miss A. E., Kure.
 Gorbald, Mrs. R. P., Kyoto.
 Hail, Rev. A. D., D.D., Osaka.
 Hail, Rev. J. B., D.D., & W.,
 Wakayama.
 Hail, Mrs. J. E., Osaka.
 Halsey, Miss L. S., Tokyo.
 Hannaford, Rev. H. D., Kyoto.
 Harris, Miss Bertha L., Kanazawa.
 Hereford, Rev. W. F., & W.,
 Hiroshima.

Imbrie, Rev. Wm., D.D., & W.,
 Tokyo.
 Johnson, Rev. W. T., & W., Tokyo.
 Johnstone, Miss J. M., Kanazawa.
 Lake, Rev. L. C., & W., Tokyo.
 Landis, Rev. H. M., & W., Tokyo.
 Leavitt, Miss Julia, Tanabe.
 London, Miss M. H., Tokyo.
 Luther, Miss I. R., Kanazawa.
 MacNair, Mrs. T. M., Tokyo.
 McCauley, Mrs. J. K., Tokyo.
 McCrory, Miss Carrie H., Otaru.
 McDonald, Miss M. D., Tokyo.
 Milliken, Miss E. P., Tokyo.
 Monk, Miss A. M., Sapporo.
 Morgan, Miss A. E., Yokkaichi.
 Murray, Rev. D. A., D.D., & W.,
 Tsu.

Pierson, Rev. G. P., D.D., & W.,
 Nokaushi, Hokkaido.
 Porter, Miss F. E., Kyoto.
 Ransom, Miss Mary H., Osaka.
 Reischauer, Rev. A. K., D.D., &
 W., Tokyo.

Riker, Miss Jessie, Yamada, Ise.
 Sherman, Miss M., Matsuyama.
 Smith, Miss S. C., Sapporo.
 Thompson, Mrs. D., Tokyo.
 Todd, Miss Ethel N., Tokyo.

Van Horn, Rev. G. W., & W.,
Osaka.

Walser, Rev. T. D., & W., Tokyo.

Ward, Miss I. M., Tokyo.

Wells, Miss Lillian A., Yamaguchi.

West, Miss A. B., Tokyo.

Whitener, Rev. H. C., & W., Yama-
guchi.

Winn, Rev. Merle C., & W., Waka-
yama.

Winn, Rev. T. C., D.D., Taikyū,
Chosen.

28. Presbyterian Church, South, U.S.A.

Atkinson, Miss M. J., Takamatsu.

Buchanan, Rev. W. McS., D.D., &
W., Kobe.

Buchanan, Rev. W. C., & W.,
Nagoya.

Cumming, Rev. C. K., & W., (A).

Curd, Miss Lillian, Tokushima.

Dowd, Miss Annie, Kochi.

Ellis, Mrs. Charles, Kochi.

Erickson, Rev. S. M., & W., Taka-
matsu.

Fulton, Rev. S. P., D.D., & W.,
Kobe.

Hassell, Rev. Woodrow, & W.,
Takamatsu.

Hassell, Rev. A. P., & W., Taka-
matsu.

Kirtland, Miss Leila, Nagoya, (A).

Logan, Rev. C. A., D.D., & W.,
Tokushima.

Lumpkin, Miss Estelle, Tokushima.

McAlpine, Rev. R. E., D.D., & W.,
Nagoya.

McIlwaine, Rev. W. B., & W.,
Kochi.

Moore, Rev. J. W., & W., Kochi.

Munroe, Rev. H. H., & W., Kochi.

Myers, Rev. H. W., D.D., & W.,
Kobe.

Ostrom, Rev. H. C., & W., Toku-
shima.

Patton, Miss A. V., Okazaki,
Mikawa.

Patton, Miss F. D., Okazaki,
Mikawa.

Smythe, Rev. L. C. M., & W.,
Toyohashi.

29. Roman Catholic Church

Alvares, Prefet Apostolique, Toku-
shima.

Anchen, L'Abbé P., Hakodate.

Andrieu, L'Abbé, Shizuoka.

Aurientis, L'Abbé P., Vicar Gen.,
Kyoto.

Balette, L'Abbé Justin, Tokyo.

Berlioz, Rt. Rev., Sendai.

Bertrand, L'Abbé Fr., Kokura.

Biannic, L'Abbé Jean, Aomori.

Billing, L'Abbé L., (A).

Birraux, L'Abbé J., Ise.

Boehrer, L'Abbé J. F., Fukuoka.

Bois, Rev. J. F., Nagasaki.

Bois, L'Abbé F. L. J., Nagasaki.

Bonnet, Rev. F., Kagoshima.

Bouige, Rev. L. H., Kagoshima.

Bousquet, L'Abbé M. J., (A).

Brenguier, Rev. L., Kumamoto.

Breton, Rev. M. J., Nagasaki.

Cadilhac, L'Abbé H., Vicar Genl.,
Utsunomiya.

Caloin, Rev. E., (A).

Castanier, L'Abbé B., Osaka.

Cavaignac, L'Abbé Ed., Kagoshima.

Cesca, Rev. Father, Niigata.

Cesselin, L'Abbé C., Miyagi.

Cesselin, L'Abbé G., (A).

Cettour, L'Abbé J., Yamaguchi.

Chabagnon, L'Abbé J., (A).

Chambon, L'Abbé J. A., Hakodate.

Chapdelaine, L'Abbé, (A).

Charron, L'Abbé T., Himeji.

Chatron, Rt. Rev. J., O aka.

Cherel, Rev. J. M., Tokyo.

Cornier, L'Abbé A., Koriyama, (A).

Combaz, Rt. Rev. J. C., Nagasaki.

Corgier, L'Abbé F., (A).

Cotrel, L'Abbé, Oita.

Dalidert, L'Abbé Desiré, Yamagata.

Daridon, Rev. H., Tottori.

Defrenes, Rev. Jos., Fukushima.

Delahave, L'Abbé, Shizuoka.

Demangelle, Rev. A. H., Tokyo.

Deruy, L'Abbé, Matsuye.

Dossier, L'Abbé R., Morioka.

Drouart, de Lezey, L'Abbé F. L.,
Tokyo.

Drouet, L'Abbé, Nagasaki.

Durand, Rev. J. E., Nagasaki.

Duthu, L'Abbé J. B., Okayama.

Evrard, L'Abbé F., Vicar Gen'l., Yokohama.
 Fage, L'Abbé F., Kobe.
 Ferrié, Rev. J. B., (A).
 Flaujac, L'Abbé, Tokyo.
 Fressenon, L'Abbé M., Kagoshima.
 Gargnier, Rev. L. F., Nagasaki.
 Geley, Rev. J. B., Wakayama.
 Giraudias, L'Abbé, (A).
 Gracy, L'Abbé L., Nagasaki.
 Grinand, L'Abbé A., Kyoto.
 Halbout, Rev. A., Kagoshima.
 Herbet, L'Abbé E. J., Shimonoseki.
 Hermann, Rev. Father, Toyama.
 Hervé, L'Abbé, Iwate.
 Heuzet, Rev. A. E., Nagasaki.
 Hutt, L'Abbé Alf. ed, Hakodate.
 Jacquet, L'Abbé, Vicar Gen'l. C., Sendai.
 Johan, Rev. Father, Matsuyama.
 Joly, Rev. E. C., Miyazaki.
 Lafon, L'Abbé H., Fukushima.
 Latsné, L'Abbé T., (A).
 Langlais, Rev. J., (A).
 Lebarbey, L'Abbé, (A).
 Lebel, Rev. E., Kumamoto.
 Lemarié, Rev. F. P. M., Kumamoto.
 Lemoine, Rev. J. C., Nagoya, (A).
 Lissarrague, L'Abbé, (A).
 Marie, L'Abbé L. C., Hiroshima.
 Marion, L'Abbé P., Fukushima.
 Marmonier, L'Abbé P. C. H., Osaka.
 Martin, L'Abbé, Miyazaki.
 Mathon, L'Abbé Remy, (A).
 Matrat, Rev. J. F., Nagasaki.
 Mayrand, Rev. P. A., Hioji.
 Milan, Rev. Father, Uwajima.
 Mohr, Rev. Father, Yamagata.
 Montagu, L'Abbé L., Sendai.
 Noailles, L'Abbé Olivier, de, Yokohama.
 Pelu, Rev. A. C. A., Nagasaki.
 Perrin, Rev. H., Kobe.
 Pettier, L'Abbé A. E., Yokohama.
 Pouget, L'Abbé A., Morioka.
 Puissant, Rev. M., Osaka.
 Reoult, Rev. G. E., Kumamoto.
 Reiners, Prefet Apostolique, Kanazawa.
 Relave, L'Abbé T. L., Miyazu, Tango.
 Rey, Rt. Rev. Archbishop J. P., Tokyo.

Rey, L'Abbé A., Okayama.
 Reynaud, L'Abbé Jules, Sendai, (A).
 Salmon, Rt. Rev. M. A., Vic. Gen., Nagasaki.
 Sauret, Rev. M., Kurume.
 Silhol, L'Abbé L. J., Osaka.
 Stéjchen, L'Abbé Michel, Tokyo.
 Thiry, L'Abbé F. T., Nagasaki.
 Thomas, Rev. Father, Kochi.
 Tulpin, Rev. E. A., Tokyo.
 Vagner, L'Abbé A., Nara.
 Veillon, Rev., Miyazaki.
 Villion, Rev. A., Yamaguchi.
 Wassereau, L'Abbé, Tokyo.

30. Reformed Church in America

Ballagh, Rev. Jas. H., D.D., Yokohama.
 Booth, Rev. E. S., & W., (A).
 Couch, Miss Sara M., (A).
 Demarest, Miss May B., (A).
 Hoekje, Rev. Will s G., & W., Saga.
 Hoffsommer, Mr. W. E., & W., (A).
 Hospers, Miss Hendrine, E., Kagoshima.
 Kuyper, Rev. Hubert, Morioka.
 Kuyper, Miss Jennie M., Yokohama.
 Lansing, Miss Harriet M., (A).
 Moulton, Miss Julia, Yokohama.
 Noordhoff, Miss Jeane M., Shimonoseki.
 Oltmans, Rev. Albert, D.D., & W., Tokyo.
 Oltmans, Miss C. J., Yokohama.
 Oltmans, Miss E. F., Yokohama.
 Peeke, Rev. H. V. S., D.D., & W., (A).
 Pieters, Rev. Albertus & W., Oita.
 Pieters, Miss Johanna A., Shimonoseki.
 Ruigh, Rev. D. C., & W., Tokyo.
 Ryder, Rev. S. W., & W., Kagoshima.
 Shafer, Rev. Luman J., & W., (A).
 Taylor, Miss Minnie, Nagasaki.
 Van Bronkhorst, Rev. Alexander, & W., Nagasaki.
 Van Strien, Rev. David, Kurume.
 Walvoord, Mr. Anthony, & W., Nagasaki.
 Wnn, Mi s M. Leila, Aomori.
 Wyckoff, Mrs. M. N., Matsumoto.

31. Reformed Church in U.S. (German)

Ankeney, Rev. Alfred, Yamagata.
 Brick, Miss Ollie A., Sendai (A).
 Faust, Rev. A. K., Ph.D., & W.,
 Sendai (A).
 Gerhard, Miss Mary E., Sendai.
 Gerhard, Prof. Paul L., & W.,
 Sendai.
 Guinther, Rev. E. H., & W., Sendai.
 Hansen, Miss Kate I., Sendai.
 Kriete, Rev. C. D., & W., Yama-
 gata.
 Lindsey, Miss Lydia A., Sendai.
 Moore, Rev. J. P., D.D., & W.,
 Sendai.
 Miller, Rev. H. K., & W., Tokyo.
 Nicodemus, Prof. F. B., & W.,
 Sendai, (A).
 Noss, Rev. Christopher D.D., & W.,
 Wakamatsu, (A).
 Pifer, Miss B. Catherine, Tokyo, (A).
 Schaffner, Rev. P. F., & W., Tokyo.
 Schneder, Rev. D. B., D.D., & W.,
 Sendai.
 Seiple, Rev. W. G., Ph. D., & W.,
 Sendai.
 Zaugg, Rev. E. H., & W., Sendai.

32. Russian Orthodox Christian Church

Sergie, Archbishop, Tokyo.

33. Salvation Army

Beaumont, Brigadier John W., &
 W., Tokyo.
 de Groot, Colonel J. W., & W.,
 Tokyo.
 Eryklund, Capt. Marie, Tokyo.
 Pennick, Capt. Henry R., & W.,
 Tokyo.
 Smyth, Adjutant Annie, Tokyo.
 Wiberg, Brig. Sven, & W., Tokyo.
 Wilson, Staff Capt. T., & W.,
 Tokyo.

34. Southern Baptist Convention

Bouldin, Rev. G. W., & W., Tokyo.
 Chiles, Miss C. Hooker, Tokyo.

Clarke, Rev. W. H., & W., Kuma-
 moto.
 Dozier, Rev. C. K., & W., Fukuoka.
 Medling, Rev. P.P., & W., Kago-
 shima.
 Mills, Mr. E. O., & W., (A).
 Ray, Rev. J. F., & W., (A).
 Rowe, Rev. J. H., & W., Nagasaki.
 Walne, Rev. E. N., D.D., & W.,
 Shimonoseki.
 Willingham, Rev. C. T., & W.,
 Kokura.

35. Seventh Day Adventist

Anderson, Mr. A. N., & W., Hiro-
 shima.
 Benson, Mr. H. F., & W., Tokyo.
 Cole, Mr. A. B., & W., Tokyo.
 DeVinney, Rev. F. H., & W.,
 Tokyo.
 Herbolzheimer, Mr. J. N., & W.,
 Yokohama.
 Hoffman, Rev. B. P., & W., Tokyo.
 Jacques, S. G., & W., Tokyo.
 Stacey, Mr. H., & W., Tokyo.
 Webber, Mr. P. A., & W., Fukuoka.

36. Society of Friends

Binford, Mr. Gurney, & W., Mito.
 Bowles, Mr. Gilbert, & W., Tokyo.
 Coleman, Mr. H. E., & W., Tokyo.
 Gifford, Miss Alice C., (A).
 Lewis, Miss Alice G., Tokyo.
 Nicholson, Mr. Herbert V., Tokyo.
 Sharpless, Miss Edith F., Mito.
 Jones, Mr. Thomas M., & W., Tokyo.

37. Scandinavian Alliance

Anderson, Rev. Joel, & W., Tokyo.
 Carlson, Rev. C. E., & W., Izu.
 Peterson, Miss A. J., Chiba.

38. Society for the Propagation of the Gospel

A. SOUTH TOKYO DIOCESE

Bickersteth, Mrs. Edward, Tokyo.
 Bosanquet, Miss N. M., (A).
 Boyd, Miss H., Tokyo.

Cholmondeley, Rev. L. B., Tokyo.
 Choje, Miss D. M., Tokyo.
 France, Rev. W. F., Odawara.
 Gemmill, Rev. Wm. C., Tokyo.
 Grey, Rev. W. T., & W., (A).
 Hogan, Miss F. M. F., Tokyo.
 King, Ven. Archdeacon A. F.,
 Tokyo.

Menteth, M'ss L. Stuart, Tokyo.
 Miles, Rev. B. N., & W., Tokyo.
 Neville, Miss C. L., (A).
 Phillips, Miss E. G., Tokyo.
 Pringle, Miss F. C., Odawara.
 Richards, Rev. W. A., & W.,
 Hamamatsu.

Shaw, Rev. R. D. M., & W., Shizu-
 oka.

Shepherd, Miss K. M., Tokyo.

Simeon, Miss R., Shizuoka.

Simpson, Rev. J. B., (A).

Tanner, Miss L. K., Tokyo.

Trotter, Miss D., Tokyo.

Webb, Rev. A. E., Yokohama.

Williams, Miss T. C., Tokyo.

Woolley, Miss K., Tokyo.

Wright, Rev. A. S., Tokyo.

B. OSAKA DIOCESE

Case, Miss D., Kobe.

Foxley, Rev. C., & W., Himeji.

Gregson, Miss D., Okayama.

Holmes, Miss M. M., Kobe.

Howard, Miss E., Kobe.

Kettlewell, Rev. F., Kobe.

Parker, Miss A., (A).

Rowland, Miss E. M., Kobe.

Smith, Miss A., Kobe.

Steele, Rev. H. T., & W., Okayama.

Voules, Miss J. E., Kobe.

Walker, Mr. F. B., & W., Kobe.

Weston, Rev. F., & W., (A).

39. United Brethren in Christ

Cosand, Rev. Joseph, Tokyo.

Hayes, Rev. W. H., & W., Tokyo.

Knipp, Rev. J. Edgar, & W., Kyoto.

Moore, Miss Ellen, Tokyo.

Shively, Rev. B. F., & W., Kyoto.

40. Unitarian Mission

MacCauley, Rev. Clay, D.D., Tokyo.

41. Universalist Mission

Hathaway, Miss M. A., Tokyo.

Keirn, Rev. G. I., D.D., & W.,
 Tokyo.

Klein, Miss Louise, Tokyo.

Lobdell, Rev. N. L., & W., Shizu-
 oka.

42. Woman's Union Mission

Alward, Miss C., Yokohama.

Crosby, Miss Julia N., Emeritus,
 Yokohama.

Loomis, Miss C. D., Yokohama.

McCloy, Miss G. J., Yokohama.

Pratt, Miss S. A., Yokohama.

Tracy, Miss Mary E., Yokohama,
 (A).

43. Young Men's Christian Association

Barnhart, Mr. B. P., & W., Seoul.

Brockman, Mr. Frank M., & W.,
 Seoul.

Brown, Mr. Frank H., & W., Tokyo.

Converse, Mr. G. C., Tokyo.

Davis, Mr. J. Merle, & W., Tokyo.

Fisher, Mr. Galen M., & W., Tokyo.

Gleason, Mr. Geo., & W., Hyogo.

Grafton, Mr. H. H., & W., Tokyo.

Gregg, Mr. Geo. E., Seoul.

Hayes, Mr. C. D., & W., Tokyo.

Hibbard, Mr. C. V., & W., (A).

Jorgensen, Mr. Arthur, & W., (A).

Phelps, Mr. G. S., & W., (A).

Ryan, Mr. W. S., & W., Tokyo.

Stier, Mr. W. R. F., & W., Tokyo.

Sneyd, Mr. H. S., & W., Yokohama.

Trueman, Mr. G. Ernest, & W.,
 Nagasaki.

43. Young Men's Christian Association Teachers

Bopes, Mr. C. F., Osaka.

Bower, Mr. C. W., Dairen.

Buchanan, Mr. Daniel, Yamaguchi.

Cole, Mr. Rex, Osaka.

Copp, Mr. C. W., Iwakuni, Yama-
 guchi.

Coulter, Mr. S. H., Hiroshima.

Emery, Mr. L. B., Yamaguchi.
 Graham, Mr. D. F., Yamaguchi.
 Grafton, Mr. P. A., Yamaguchi.
 Grant, Mr. J. Percy, Yamaguchi.
 Hicks, Mr. C. R., Kyoto.
 Hanson, Mr. H. T., Yokohama.
 Hill, Mr. Alfred W., Shimonoseki.
 Langley, Mr. Hubert, Mikage,
 Hyogo.
 Langman, Mr. P. J., & W., Hakodate.
 Kenyon, Mr. Harrison M., Otaru.
 Jacobson, Mr. E. L., Kobe.
 McKinnon, Mr. D. Brooke, Otaru.
 Miller, Mr. Colwell, Tokyo.
 Pollock, Mr. C., Kagoshima.
 Scott, Mr. J. Carey, Fukuchiyama.
 Salisbury, Mr. Laurence, Chofu,
 Yamaguchi.
 Shaw, Mr. Glenn, & W., Osaka.
 Smith, Mr. Roy, & W., Kobe.
 Walker, Mr. Owen, & W., Himeji.

45. Young Woman's Christian Association

Baker, Miss Mollie, Yokohama.
 Emerson, Miss Ruth, Osaka.
 Greene, Miss Elsie, Tokyo.
 Gunter, Miss Mamie E., Tokyo.
 Hard, Miss Clara Taylor, Tokyo.
 Kaufman, Miss Emma, Tokyo.
 Matthew, Miss Margaret L., Tokyo.
 Page, Miss Mary, Tokyo.
 Ragan, Miss Ruth, (A).

46. Canadian Presbyterian

Adair, Miss Lily, Formosa.
 Clazie, Miss Mabel, Formosa.
 Connel, Miss Hannah, Formosa.
 Dowie, Mr. Kenneth W., & W.,
 Formosa.
 Elliot, Miss Isabel, Formosa.
 Ferguson, Rev., J. Y., M. D., & W.,
 Formosa.
 Gauld, Rev. William, & W.,
 Formosa.
 Gray, Mr. A. A., M. D., & W., For-
 mosa.
 Jack, Rev. Milton, & W., Formosa.
 Kinney, Miss J. M., Formosa.
 MacKay, Mr. G. W., & W.,
 Formosa.

McLeod, Rev. D. W., & W.,
 Formosa.
 Tate, Miss Lillian, Formosa.

47. English Presbyterian

Band, Rev. E., Formosa.
 Barclay, Rev. T., Formosa.
 Barnett, Miss Margaret, Formosa.
 Butler, Miss A. E., (A).
 Ferguson, Rev. D., & W., Formosa.
 Gushue Taylor, Dr. G., & W.,
 Formosa.
 Jones, Rev. D. P., Formosa.
 Landsborough, D., M. D., & W., A).
 Livingston, Miss A. A., Formosa.
 Lloyd, Miss J., Formosa.
 Mackintosh, Miss Sabine E.,
 Formosa.
 Maxwell, J. L., M. D., & W., (A).
 Montgomery, Rev. W. E., & W.,
 Formosa.
 Moody, Rev. Campbell N., (A).
 Nielson, Rev. A. B., Formosa.
 Reive, Miss A. D., Formosa.
 Stuart, Miss J., Formosa.

48 Unconnected with any Mission

Andrews, Miss Sarah, Tokyo.
 Atchinson, Rev. R. & W., Kobe.
 Brand, Mr. Herbert G. & W.,
 Tokyo (A).
 Bullis, Miss E. M., Kobe.
 Chandler, Miss Ada B., Asahigawa.
 Cunningham, Rev. W. D., & W.,
 (A).
 Ewing, Miss A. M., Tokyo.
 Gillett, Miss E. T., Tokyo.
 Gundert, Rev. W., & W., Kumamoto.
 Hansee, Miss Martha, L. Tokyo.
 Hartshorne, Miss A. C., Tokyo.
 Hutchings, Miss A. M., Nikko.
 Kingsbury, Rev. W. deL., Nagoya.
 Loomis, Rev. H. & W., Yokohama.
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Austen, Rev. W. T., & W., C. of
E.
Baker, Miss Mollie, Y.W.C.A.
Ballagh, Rev. J. H., D.D., R.C.A.
Baucus, Miss Georgiana, M.E.C.
Chabagno, L'Abbé J., (A).
Converse, Miss C. A., A.B.F.M.S.
Cornwall-Legh, Miss M. H., A.E.C.
Crosby, Miss Julia N., W.U.M.
Dickinson, Miss Emma E., M.E.C.
Draper, Rev. G. F., S. T. D., & W.,
M.E.C.
Evrard, L'Abbé F., Vicar Gen.,
R.C.
Fisher, Mr. R. H., & W., A.B.
F.M.S.
Fisher, Rev. C. H. D., & W., A.B.
F.M.S.
Forester, Rev. and Hon. O. St. M.,
& W., C. of E.
Hanson, Mr. H. T., Y.M.C.A.T.
Haven, Miss Margaret, A.B.F.
M.S.

Herboltzheimer, Mr. J. N. & W.,
S.V.A.

Kuyper, Miss Jennie M., R.C.A.
Layman, Rev. L., D.D., & W.,
M.P.C.

Lee, Miss Edna, M.E.C.

Loomis, Miss C. D., W.U.M.

Loomis, Rev. H., & W., Unc.

Martin, Rev. Wm., & W.

McCloy, Miss G. J., W.U.M.

Moore, Rev. B. S., & W., Unc.

Moulton, Miss Julia, R.C.A.

Munroe, Miss Helen, A.B.F.M.S.

Noailles, L'Abbé Olivier de, R.C.

Oltmans, Miss C. J., R.C.A.

Oltmans, Miss F. E., R.C.A.

Pettier, L'Abbé A. E., R.C.

Pratt, Miss S. A., W.U.M.

Schlegelmilch, Miss Donna, M.P.C.

Schwartz, Rev. H. W., M.D., &
W., (A).

Smelser, Mr. F. L., & W., H.F.M.

Sneyd, Mr. H. S., & W., Y.M.C.A.

Steele, Miss Harriett, M.P.C.

Tracy, Miss Mary E., W.U.M.

Walton, Rev. H. B., & W.

Watson, Miss Rebecca J., M.E.C.

Webb, Rev. A. E., S.P.G.

Whitney, Mr. J. P.

Yokote, Akita

Smyser, Rev. M. M., & W., Unc.

Yonago

Fugill, Miss E. M., C.M.S.

Hutchinson, Rev. E. G., C.M.S.

Peto, Mr. H., C.M.S.

KOREAN MISSIONARY DIRECTORY

ABBREVIATIONS

- A.B.S.—American Bible Society.
A.P.—Presbyterian Church in Australia.
B.F.B.S.—British and Foreign Bible Society.
C.P.—Canadian Presbyterian Church.
E.C.M.—English Church Mission.
K.R.B.T.S.—Korean Religious Book & Tract Society.
M.N.—Methodist Episcopal Church, North.
M.S.—Methodist Episcopal Church, South.
O.M.S.—Oriental Missionary Society.
P.N.—Presbyterian Church in the U.S.A.
P.S.—Presbyterian Church in the U.S.
S.A.—Salvation Army.
Y.M.C.A.—Young Men's Christian Association,

ALPHABETICAL LIST

A

Adams, Rev. J. E., D.D., & W., 1894, P.N., Taiku.
 Akerholm, Capt. E., 1914, S.A., Songdo.
 Albertson, Mis M.M., 1907, M.N. Seoul.
 Alexander, Miss M.L., 1911, A.P., Fusanchin (A).
 Allen, Rev. A. W., 1913, A.P., Chinju.
 Anderson, A.G., M.D., & W., 1911, M.N., Wonju.
 Anderson, E., M.D., & W., 1914, M.S., Choon Chun.
 Anderson, Rev. L. P., & W., 1914, M.S., Songdo.
 Appenzeller, Miss A., 1915, M.N., Seoul.
 Arnold, Rev. E.H., 1915, E.C.M., Seoul.
 Austin, Miss Lillian, 1912, P.S., Chunju.
 Avison, O.R., M.D., & W., 1893, P.N., Seoul.

B

Badcock, Rev. J. S., 1896, E.C.M., Seoul.
 Bainbridge, Captain (Miss), 1915, S.A., Yoo Koo.
 Bair, Miss B., 1913, M.N., Kongju.
 Baird, Rev. W.M., D. D., 1890, P.N., Pyeng Yang
 Barbara, Lay-sister, 1911, E.C.M., Suwon.
 Barker, Rev. A. H., & W., 1911, C.P., Yong Jung.
 Barlow, Miss Jane, 1912, M.N., Haiju.
 Barnhard, Mr. B. P., & W., 1916, Y.M.C.A., Seoul.
 Battles, Miss D.M., 1916, M.N., Haiju.
 Beck, Rev. S.A., & W., 1899, A.B.S., Seoul.
 Becker, Rev. A.L., & W., 1903, M.N., Seoul.
 Beiler, Miss Mary, 1910, M.N., Yeng Byen (A).
 Bekins, Miss E., 1915, P.N., Taiku.
 Bell, Rev. Eugene, & W., 1895, P.S., Kwangju.
 Bergman, Miss G. O., 1915, N.P., Taiku.
 Bernheisel, Rev. C.F., & W., 1900, P.N., Pyeng Yang.
 Bernsten, Capt. A., S.A., 1915, Haiju.
 Best, Miss Margaret, 1897, P.N., Pyeng Yang.
 Biggar, Miss M.L., 1910, P.S., Soonchun.
 Bigger, J.D., M.D., & W., 1911, P.N., Kangkei (A).
 Billings, Rev. B. W., & W., 1908, M.N., Seoul.
 Blair, Rev. H.E., & W., 1904, P.N., Taiku.
 Blair, Rev. W.N., & W., 1901, P.N., Pyeng Yang.
 Bonwick, Mr. G., & W., 1908, K.R.B.T.S., Seoul.
 Borrow, Miss N., M.D., 1911, E.C.M., Chemulpo.
 Borrowman, Miss E., 1910, E.C.M., Kanghai.

Brannan, Rev. L. C., & W., 1910, M.S., Wonsan.
 Bridle, Rev. G. A., 1897, E.C.M., Suwon.
 Brockman, Mr. F. M., & W., 1905, Y.M.C.A., Seoul.
 Brownlee, Miss Charlotte, 1914, M.N., Seoul.
 Brownlee, Miss R. B., 1911, P.N., Seoul.
 Bruen, Rev. H. M., & W., 1899, P.N., Taiku (A).
 Buckland, Miss Sadie, 1908, P.S., Chunju.
 Buie, Miss Hallie, 1909, M.S., Wonsan.
 Bull, Rev. W. F., & W., 1899, P.S., Kunsan (A).
 Bunker, Rev. D. A., & W., 1885, M.N., Seoul.
 Burdick, Rev. G. M., 1903, M.N., Seoul.
 Butterfield, Pastor C., & W., 1908, S.D.A., Seoul.

G

Cable, Rev. E. M., & W., 1899, M.N., Seoul.
 Cameron, Miss C., 1905, Seoul.
 Campbell, Rev. A. A., & W., 1916, P.N., Kangkai.
 Campbell, Miss A. M., 1911, A.P., Chinju (A).
 Campbell, Mr. E., & W., 1914, P.N., Syen Chun.
 Campbell, Mrs. J. P., 1897, M.S., Seoul.
 Carswell, Miss L. F., 1913, E.C.M., Chemulpo.
 Cass, Miss S. A., 1916, C.P., Hoiryung.
 Cecil, Sister, 1907, E.C.M., Seoul.
 Chaffin, Mrs. A. B., 1913, M. N., Seoul.
 Chambers, Rev. C., 1912, E.C.M., Seoul.
 Chew, Rev. N. D., & W., 1903, M.N., Haiju (A).
 Church, Miss M. E., 1915, M.N., Seoul.
 Clark, Rev. C. A., D.D., & W., 1902, P.N., Seoul.
 Clark, Rev. W. M., & W., 1909, P.S., Chunju (A).
 Cleland, Miss F., 1916, P.N., Pyeng Yang.
 Clerke, Miss F. L., 1910, A.P., Chinju.
 Coit, Rev. R. T., & W., 1909, P.S., Soon Chun.
 Collyer, Rev. C. T., & W., 1896, M.S., Wonsan.
 Colton, Miss S. A., 1911, P.S., Chunju.
 Constance, Irene, Sis'er, 1908, E.C.M., Seoul.
 Cook, Rev. W. T., & W., 1908, P.N., Chungji (A).
 Cooper, Rev. A. C., 1908, E.C.M., Chun-An.
 Cooper, Miss K., 1908, M.S., Wonsan.
 Cram, Rev. W. G., & W., 1902, M.S., Songdo.
 Crane, Miss G., 1916, Pyeng Yang.
 Crane, Rev. J. C., & W., 1913, P.S., Soon Chun.
 Crothers, Rev. J. Y., & W., 1909, P.N., Andong.
 Cunningham, Rev. F. W., 1913, A.P., Chunju.
 Cutler, Miss M. M., M.D., 1892, M.N., Pyeng Yang (A).

D

Daniel, T. H., M.D., & W., 1904, P.S., Seoul.
 Davies, Miss M. S., 1910, A.P., Fusanchin.
 Deal, Rev. C. H., & W., 1910, M.S., Songdo.

Dean, Miss L., 1916, P. N., Seoul.
 De Camp, Rev. A. F., & W., 1910, P.N., Seoul.
 Deming, Rev. C. S., S.T.D., & W., 1905, M.N., Seoul.
 Dillingham, Miss Grace, 1911, M.N., Pyeng Yang (A).
 Dodson, Miss Mary, 1912, P.S., Kwangju.
 Dodson, Rev. S.K., 1912, P.S., Kwangju.
 Doriss, Miss A. S., 1908, P.N., Pyeng Yang.
 Drake, Rev. H. J., 1897, E.C.M., Chemulpo.
 Dupuy, Miss L., 1912, P.S., Kunsan.
 Dysart, Miss Julia, 1907, P.S., Kunsan.

E

Ebery, Miss E. M., 1914, A. P., Kuchang.
 Edith Helena, Sister, 1907, E.C.M., Seoul.
 Edwards, Miss Laura, 1909, M.S., Songdo.
 Elrington, Miss B., 1907, E.C.M., Fusan.
 Engel, Rev. G., & W., 1900, A.P., Fusanchin.
 Erdman, Rev. W. C., D.D., & W., 1906, P.N., Taiku.
 Ericksson, Capt. (Miss) I., 1914, S.A., Seoul.
 Erwin, Miss Cordelia, 1905, M.S., Choonchun.
 Esteb, Miss K., 1915, P.N., Seoul.
 Estey, Miss E. M., 1900, M.N., Yeng Byen.
 Eversole, Rev. F. M., & W., 1912, P.S., Chunju.

F

Fenwick, Rev. M. C., & W., Church of Christ, Wonsan.
 Few, Miss C., 1914, N.P., Kangkei.
 Fletcher, A. G., M.D., & W., 1909, P.N., Taiku.
 Follwell, E. D., M.D., & W., 1895, M.N., Pyeng Yang.
 Foote, Rev. W. R., & W., 1898, C.P., Yong Jung (A).
 Fraser, Rev. E.J.O., & W., 1914, C.P., Hoiryung.
 French, Col. G. & W., 1916, S. A., Seoul.
 Frey, Miss L. E., 1893, M.N., Seoul.

G

Gale, Rev. J. S., D.D., & W., 1892, P.N., Seoul.
 Gay, Adj. H. J., & W., 1910, S.A., Taiku.
 Genso, Mr. J. F., & W., 1908, P.N., Seoul (A).
 Gerdine, Rev. J. L., & W., 1902, M.S., Seoul.
 Gillies, Mr. A. W., & W., 1913, P.N., Pyeng Yang.
 Graham, Miss A. E., 1913, M.S., Songdo.
 Graham, Miss Ella, 1907, P.S., Kwangju.
 Gray, Miss E., 1916, M. S., Seoul.
 Greene, Rev. E. A., 1915, E.C.M., Kanghwa.
 Gregg, Mr. G. A., 1906, Y.M.C.A., Seoul (A).
 Grierson, Rev. R., M.D., & W., 1898, C.P., Songjin.
 Grosjean, Miss Violet, 1907, E.C.M., Taiku.

Grove, Rev. P.L., & W., 1911, M.N., Haiju.
 Gurney, Rev. W. N., 1903, E.C.M., Kanghwa.

H

Haenig, Miss H. A., 1910, M.N., Seoul.
 Hall, Mrs. R. S., M.D., 1890, M.N., Pyeng Yang.
 Hankins, Miss Ida, 1911, M.S., Seoul (A).
 Hardie, Miss Bessie, 1913, M.S., Choonchun.
 Hardie, Miss Eva, 1913, M.S., Wonsan.
 Hardie, Miss Gertrude, 1916, Seoul.
 Hardie, Rev. R. A., M.D., & W., 1898, M.S., Seoul.
 Harris, Miss Gilberta, 1910, M.S., Songdo (A).
 Harris, Bishop M. C., D.D., L.L.D., 1873, M.N., Seoul.
 Harrison, Rev. W. B., & W., 1896, P.S., Kunsan.
 Hartness, Miss M., 1915, Pyeng Yang.
 Havenstein, Capt. (Miss) H., 1914, S.A., Seoul.
 Haynes, Miss E. I., 1906, M.N., Pyeng Yang.
 Helstrom, Miss Hilda, 1909, P.N., Syen Chun (A).
 Heslof, Rev. & W., 1916, O.M.S., Seoul.
 Hess, Miss Margaret, 1913, M.N., Chemulpo.
 Hewlett, Rev. G. E., 1909, E.C.M., Chinchun.
 Hill, Adj. A., & W., 1910, S.A., Yoo Koo.
 Hill, Rev. P. B., & W., 1912, P.S., Kwangju.
 Hillman, Miss M. R., 1900, M.N., Wonju.
 Hirst, J. W., M.D., & W., 1904, P. S., Seoul.
 Hitch, Rev. J. W., & W., 1907, M.S., Seoul.
 Hobbs, Mr. T., & W., 1910, B.F.B.S., Seoul.
 Hocking, Miss D., 1915, A.P., Fusanchin.
 Hodges, Rev. Cecil, 1911, E.C.M., Kanghwa (A).
 Hoffman, Rev. C. S., & W., 1910, P.N., Kangkei.
 Holdcroft, Rev. J. G., & W., 1909, P.N., Pyeng Yang.
 Horne, Major W. B., & W., 1915, S.A., Seoul.
 Hopkins, Miss Sue, 1916, Seoul.
 Hughes, Miss E., 1916, C.P., Wonsan.
 Hulbert, Miss J., 1914, M.N., Seoul.
 Hunt, Rev. C., 1916, E.C.M., Chinchun.
 Hunt, Rev. W. B., & W., 1897, P.N., Chairyung.
 Hylton, Mrs. H., 1914, C.P., Yong Jung.

I

Ingerson, Miss V. F., 1916, P.N., Syenchun.
 Isabel, Sister, 1901, E.C.M., Seoul.

J

Jonsson, Capt. (Miss) E., 1914, S.A., Songdo.

K

Kagin, Rev. E., & W., 1907, P.N., Chungju.

Kelly, Rev. J. T., & W., 1912, A.P., Kuchang.
 Kerr, Rev. W. C., & W., 1908, P.N., Chairyung.
 Kestler, Miss E. E., 1905, P.S., Chunju.
 Kirk, Miss J. H., 1913, C.P., Hamheung.
 Knox, Rev. Robert, & W., 1907, P.S., Kwangju.
 Koons, Rev. E. W., 1903, P.N., Seoul.

L

Laing, Miss C. J., 1913, A.P., Chinju.
 Lampe, Rev. H. W., 1903, P.N., Syen Chun.
 Lathrop, Miss L. O., 1912, P.S., Mokpo.
 Laurence, Rev. G., 1915, E.C.M., Seoul.
 Laws, A. F., M.D., & W., 1897, E.C.M., Chin Chun.
 Lawton, Rev. B. R., & W., 1909, M.N., Chemulpo (A).
 Leadingham, R. S., M.D., & W., 1912, P.S., Mokpo.
 Lewis, Miss M. L., 1910, P.N., Seoul.
 Lindquist, Capt. (Miss) E., 1914, S.A., Yoo Koo.
 Linton, Mr. W. A., 1912, P.S., Kunsan.
 Logan, Mrs. J. V., 1910, P.N., Chungju.
 Lord, Capt. H., & W., 1910, S.A., Chunju.
 Lowder, Miss, 1916, M.S., Songdo.
 Lucas, Rev. E. A., & W., 1915, Y.M.C.A., Seoul.
 Ludlow, A. I., M.D., & W., 1911, P.N., Seoul.
 Lyall, Rev. D. M., & W., 1909, A.P., Masanpo.

M

Macrae, Rev. F. J. L., & W., 1910, A.P., Masanpo.
 Mansfield, T. D., M.D., & W., 1910, C.P., Wonsan.
 Marker, Miss J. B., 1905, M.N., Seoul.
 Martin, S. H., M.D., & W., 1915, C.P., Yong Jung.
 Martin, Miss J. A., 1908, P.S., Mokpo.
 Matthews, Miss E., 1916, P.S., Kwangju.
 McCallie, Rev. H. D., & W., 1907, P.S., Mokpo.
 McCully, Miss E. A., 1909, C.P., Wonsan.
 McCully, Miss L. H., 1900, C.P., Wonsan.
 McCune, Rev. G. S., D.D., & W., 1905, P.N., Syen Chun.
 McCune, Miss K., 1908, P.N., Chairyung.
 McCutchen, Rev. L. O., & W., 1902, P.S., Chunju.
 McDonald, Rev. D. A., & W., 1912, C.P., Hoi Ryung.
 McDonald, Rev. D. W., & W., 1914, C.P., Hamheung.
 McEachren, Miss E., 1913, C.P., Hamheung.
 McEachern, Rev. Jno., 1912, P.S., Kunsan.
 McFarland, Rev. E. F., & W., 1904, P.N., Taiku.
 McKee, Miss A. M., 1909, P.N., Chairyung.
 McKenzie, Rev. J. N., & W., 1910, A.P., Fusanchin.
 McKinnon, Miss M., 1914, C.P., Songjin.
 McLaren, Rev. C. I., M.D., & W., 1911, A.P., Chinju.
 McLellan, Miss E., 1913, C.P., Hoi Ryung.
 McMurphy, Miss Ada, 1912, P.S., Mokpo.

- McMurtrie, Mr. R. M., 1907, P.N., Pyeng Yang (A).
 McQueen, Miss Anna, 1910, P.S., Kwangju.
 McRae, Rev. D. M., & W., 1898, C.P., Hamheung.
 Menzies, Miss B., 1891, A.P., Fusanchin.
 Miller, Rev. E. H., & W., 1901, P.N., Seoul (A).
 Miller, Rev. F. S., & W., 1892, P.N., Chungju.
 Miller, Mr. Hugh & W., 1899, B.F.B.S., Seoul (A).
 Miller, Miss L. A., 1901, M.N., Chemulpo.
 Mills, R. G., M.D., & W., 1908, P.N., Seoul.
 Moffett, Rev. S. A., D.D., & W., 1889, P.N., Pyeng Yang.
 Moore, Miss E. S., 1892, A.P., Tong Yeng.
 Moore, Rev. J. Z., & W., 1903, M.N., Pyeng Yang.
 Moose, Rev. J. R., & W., 1899, M.S., Seoul.
 Morris, Rev. C. D., & W., 1900, M.N., Pyeng Yang (A).
 Mowry, Rev. E. M., & W., 1909, P.N., Pyeng Yang.
 Myers, Miss Mamie, 1906, M.S., Seoul.

N

- Napier, Miss G., 1912, A.P., Masanpo.
 Newland, Rev. L. T., & W., 1911, P.S., Mokpo.
 Nichols, Miss L. E., 1906, M.S., Songdo.
 Nisbet, Rev. J. S., & W., 1907, P.S., Mokpo.
 Noble, Rev. W. A., D. D., & W., 1892, M.N., Seoul.
 Nora, Sister, 1892, E.C.M., Suwon.
 Norton, A. H., M.D., & W., 1908, M. N., Haiju.

O

- Oakes, Miss A., 1912, O.M.S., Seoul.
 Oberg, Pastor, H. A., & W., 1910, S.D.A., Soonan.
 Oliver, Miss B. O., 1912, M.S., Seoul.
 Olsson, Capt. (Miss) V., 1911, S.A., Seoul.
 Owen, Mr. B. R., & W., 1915, S.D.A., Seoul.
 Owen, Mrs. G., M.D., 1895, P.S., Kwangju.

P

- Packer, Miss E. C., 1912, E.C.M., Kanghwa.
 Palethorpe, Miss E., 1916, C. P., Wonsan.
 Palmer, Adj. G., & W., 1913, S.A., Seoul.
 Parker, Mr. W. P., & W., 1912, P.S., Mokpo.
 Patterson, J. B., M.D., & W., 1910, P.S., Kunsan.
 Pearce, Miss A., 1914, M.S., Songdo.
 Phillips, Rev. C. L., & W., 1910, P.N., Pyeng Yang.
 Pierpont, Miss O., 1913, Taiku.
 Pieters, Rev. A. A., & W., 1902, P.N., Chairyung.
 Pollard, Miss H. E., 1911, P.N., Taiku.
 Pooley, Miss A., 1902, E.C.M., Seoul.
 Powell, Rev. B. A., & W., 1913, M.S., Sondog (A).

Pratt, Rev. C. H., & W., 1912, P.S., Soonchun (A).
 Preston, Rev. J. F., & W., 1903, P.S., Soonchun.
 Proctor, Rev. S. J., & W., 1913, C.P., Songjin.
 Pye, Miss O. F., 1911, M.N., Seoul.

R

Raabe, Miss R. M., 1916, M.N., Chemulpo.
 Reed, Miss L. M., 1911, M.S., Songdo (A).
 Reid, W. T., M.D., & W., 1907, M.S., Songdo.
 Reiner, Mr. R. O., & W., 1908, P.N., Pyeng Yang.
 Reynolds, Bolling, 1915, Pyeng Yang.
 Reynolds, Rev. W. D., D.D., & W., 1892, P.S., Chunju.
 Rhodes, Rev. H. A., & W., 1908, P.N., Syenchun.
 Robb, Rev. A. F., & W., 1901, C.P., Wonsan.
 Robb, Miss J. B., 1903, C.P., Hamheung.
 Robbins, Miss H. P., 1902, M.N., Pyeng Yang.
 Roberts, Rev. S. L., & W., 1907, P.N., Syen Chun.
 Robertson, M. O., M.D., & W., 1915, S. P., Chunju.
 Rogers, Miss M. M., 1909, C.P., Songjin.
 Rosalie, Sister, 1892, E.C.M., Seoul.
 Ross, Rev. A. R., & W., 1907, C.P., Songjin (A).
 Ross, Rev. Cyril, D.D., & W., 1897, P.N., Syeng Chun.
 Ross, J. B., M.D., & W., 1901, M.S., Wonsan.
 Rufus, Rev. W. C., Ph. D., & W., 1907, M.N., Seoul.
 Russell, R., M.D., & W., 1908, S.D.A., Soonan.

S

Salisbury, Ensign H., 1913, S.A., Yong Dong.
 Salling, Capt. (Miss) M., 1914, S.A., Seoul.
 Salmon, Miss B., 1915, M.N., Pyeng Yang.
 Samuel, Miss Jane, 1902, P.N., Syen Chun.
 Scharffenberg, Miss M., 1906, S.D.A., Seoul.
 Scharpf, Miss Hanna, 1910, M.N., Chemulpo.
 Scheisley, Dr. W. J., & W., 1915, Seoul.
 Scholes, Miss N. R., 1907, A.P., Chinju.
 Scofield, F. W., M.D., & W., 1916, C. P., Seoul.
 Scott, Miss H. M., 1908, S.D.A., Soonan.
 Scott, Miss S. M., 1915, A.P., Kuchang.
 Scott, Rev. W., & W., 1914, C.P., Songjin.
 Sharp, Rev. C. E., & W., 1900, P.N., Chairyung.
 Sharp, Mrs. R. A., 1900, M.N., Kongju.
 Sharrocks, A. M., M.D., & W., 1899, P.N., Syen Chun.
 Shepping, Miss E. J., 1912, P.S., Kunsan.
 Shields, Miss E. L., 1899, P.N., Seoul.
 Simpson, Rev. J. B., 1915, E.C.M., Seoul.
 Skinner, Miss A. G., 1914, A.P., Masampo.
 Smith, Miss B. A., 1910, M.S., Seoul.
 Smith, Rev. F. H., & W., 1905, M.N., Seoul.
 Smith, R. K., M.D., & W., 1911, P.N., Andong.

Smith, Rev. S. T., 1912, E.C.M., Seoul.
 Smith, Rev. W. E., & W., 1902, P.N., Pyeng Yang.
 Smith, Pastor, W. R., & W., 1905, S.D.A., Kyonsan.
 Snavelly, Miss G. E., 1906, M.N., Haiju.
 Snook, Miss V. L., 1900, P.N., Pyeng Yang.
 Snyder, Mr. L. H., & W., 1907, Y.M.C.A., Seoul (A).
 Soltau, Rev. T. S., & W., 1914, P. N., Syen Chun.
 Stevens, Miss B. I., 1911, P.N., Syeng Chun.
 Stewart, Mrs. M. S., M.D., 1911, M.N., Seoul.
 Stokes, Rev. M. B., & W., 1907, M.S., Choonchun.
 Swallen, Miss O. R., 1915, M.N., Pyeng Yang.
 Swallen, Rev. W. L., D.D., & W., 1892, P.N., Pyeng Yang.
 Swearer, Mrs. W. C., 1913, M.N., Kongju (A).
 Swinehart, Mr. M. L., & W., 1911, P.S., Kwangju.
 Switzer, Miss Martha, 1911, P.N., Taiku.
 Sylvester, Capt. C., & W., 1910, S.A., Seoul.

T

Talmage, Rev. J. V. N., & W., 1910, P.S., Kwangju.
 Tate, Rev. L. B., & W., 1892, P.S., Chunju.
 Tate, Miss M. S., 1892, P.S., Chunju (A).
 Taylor, Rev. Corwin, & W., 1907, M.N., Kongju.
 Taylor, Rev. W., M. D., & W., 1913, A.P., Tong Yeng.
 Thomas, Rev. F. J., & W., 1915, A.P., Kuchang.
 Thomas, Rev. J. & W., 1910, O.M.S., Seoul (A).
 Thomas, Miss M., 1916, O.M.S., Seoul.
 Timmons, H. L., M.D., & W., 1912, P.S., Soonchun.
 Tinsley, Miss Hortense, 1911, M.S., Songdo (A).
 Tipton, S. P., M.D., & W., 1914, P.N., Chungju.
 Toms, Rev. J. U. S., & W., 1908, P.N., Seoul.
 Trissel, Miss M. V., 1914, M.N., Pyeng Yang.
 Trollope, Right Rev. Bishop, M.N., D.D., 1891, E.C.M., Seoul.
 Tucker, Miss Bertha, 1911, M.S., Choonchun.
 Turner, Rev. V. R., & W., 1912, M.S., Songdo.
 Tuttle, Miss O. M., 1908, M.N., Seoul.

U

Underwood, Mrs. L. H., M. D., 1887, P.M. Seoul.
 Underwood, Mr. H., & W., 1912, P.N., Seoul.
 Urquehart, E. I., & W., 1916, S.D.A., Kyonsan.

V

Van Buskirk, Rev. J. D., M.D., & W., 1908, M.N., Seoul.
 Venable, Mr. W. A., & W., 1908, P.S., Kunsan (A).
 Vesey, Rev. F. G., & W., 1908, M.S., Choonchun.

W

Wachs, Rev. V. H., & W., 1911, M.N., Yeng Byen.

Wagner, Miss Ellasue, 1904, M.S., Songdo.
Walters, Miss A. J., 1911, M.N., Seoul.
Wambold, Miss Katherine, 1896, P.N., Seoul.
Wangerin, Pastor R. C., & W., 1910, S.D.A., Kyung San.
Ward, Adj. (Miss) 1908, S.A., Seoul.
Wasson, Rev. A. W., & W., 1905, M.S., Songdo.
Watson, Rev. R. D., & W., 1910, A.P., Tong Yeng.
Weems, Rev. C. N., & W., 1909, M.S., Songdo (A).
Weir, H. H., M.B., & W., 1904, E.C.M., Chemulpo (A).
Welbon, Rev. A. G., & W., 1900, P.N., Pyeng Yang.
Weich, Bishop, H., D. D., L. L. D., & W., 1916, M.N., Seoul.
Weller, Mr. O. A., & W., 1911, M.N., Seoul.
Westling, Capt. F., 1914, S.A., Haiju.
Whiting, Rev. H. C., M.D., & W., 1903, P.N., Chairyung.
Whittemore, Rev. N. C., & W., 1896, P.N., Syen Chun (A).
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Wilson, Rev. T. E., 1915, P. S., Kwangju.
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Winn, Rev. G. H., & W., 1908, P.N., Taiku.
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Wood, Miss L., 1914, M.N., Seoul.
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 Thomas, Miss M. Seou', Eva.

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 Bekins, Miss E. Taiku, Nurse.
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 Blair, Rev. W. N., & W., Pyeng Yang, Eva.
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 Doriss, Miss A. S., Pyeng Yang, Eva.
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 Helstrom, Miss Hilda, Syen Chun, Eva. A).
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- Lampe, Rev. H. W., & W., Syen Chun, Edu. & Eva.
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- Moffett, Rev. S. A., D.D., & W., Pyeng Yang, Eva.
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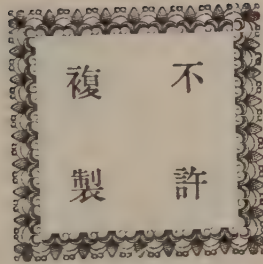
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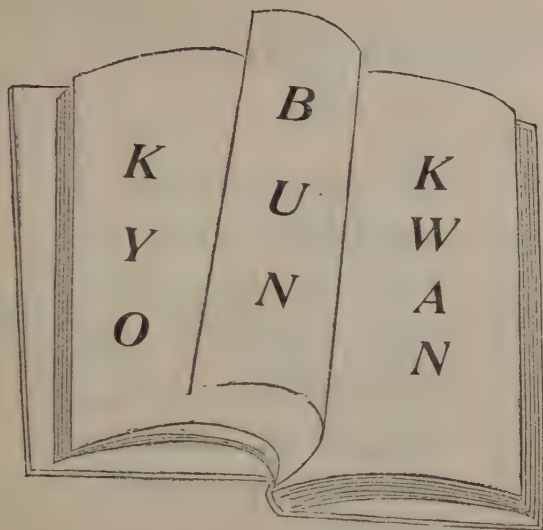
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